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Calvinist Contact

October 2, 1987 / 43rd year of publication / No. 2087

Work skills ease immigrants' transition into Canadian society

EDMONTON, Alta. (*Panorama*) — Three immigrant women working as dental lab trainees here, are just part of the success story of a unique ministry by the staff at the Mennonite Centre.

Each of the women has a different background and personal struggle, but each has decided to enrol in the centre's Job Entry program which will help her to improve her situation and learn from others.

Last year the Job Entry Program helped 1,654 clients, 786 of whom were refugees from Vietnam and Latin America. Part of an immigrant's difficulty in fitting into Canadian society stems from an uncertainty of what he or she can expect in a new and often frustrating job market. Language barriers, family problems and real or perceived prejudice can add to the turmoil of finding a job.

Pays attention

Ambitious is the only way to describe Soun Phanouvong, originally from Laos, as she talks of her goals to join Canadian society. At her job as a dental lab trainee, her zest for learning is apparent, "I watch my boss all the time and pay attention in order to learn," she says.

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Thinkbit

Calvinist people are truly ecumenical. They look forward to the day when everyone becomes a Calvinist.

Adapted from the *Presbyterian Record*

Photo: *Panorama*

A Vietnamese Job Entry participant at work at the Edmonton Mennonite Centre's dental lab project.

Farm machinery industry recovering

Marian Van Til

CHICAGO, Ill. — A seven-year slump in farm machinery production may end in early 1988, an industry newsletter is predicting. The Chicago-based *Stark's Off-Highway Ledger* reports that U.S. and Canadian production of farm tractors and self-propelled combines rose 13.2 per cent in the first half of 1987. Stark's is a bi-weekly business newsletter covering production, inventories and sales of trucks, farm and construction machinery.

Compared with August, 1986, Stark's says, over-all production for the month of August this year was up 91.3 per cent. Increased values of used machinery sales are an indicator of the gradual renewal of health in the industry. Stark's says that used tractor values "have been rebounding strongly since the spring of 1987." Normally, such values increase three to six months before a turnaround in new tractor sales occurs. Used combine values have been rising since June of this year, signalling a recovery in new combine sales by late 1988 or early 1989.

"What this means," Stark's explains, "is that for the first time in seven years, market fundamentals are now in a state of recovery."

That recovery does not apply to all segments of the farm machinery industry, however. The four-wheel-drive farm tractor market, for example, is not included.

Massey Combines Inc., a Canadian, privately-owned offshoot of the now highly diversified Massey Ferguson, doesn't expect any significant sales increase until at least 1990. Says Tony

Continued on page 2 ...

Nigerian churches strengthened in spite of Muslim violence

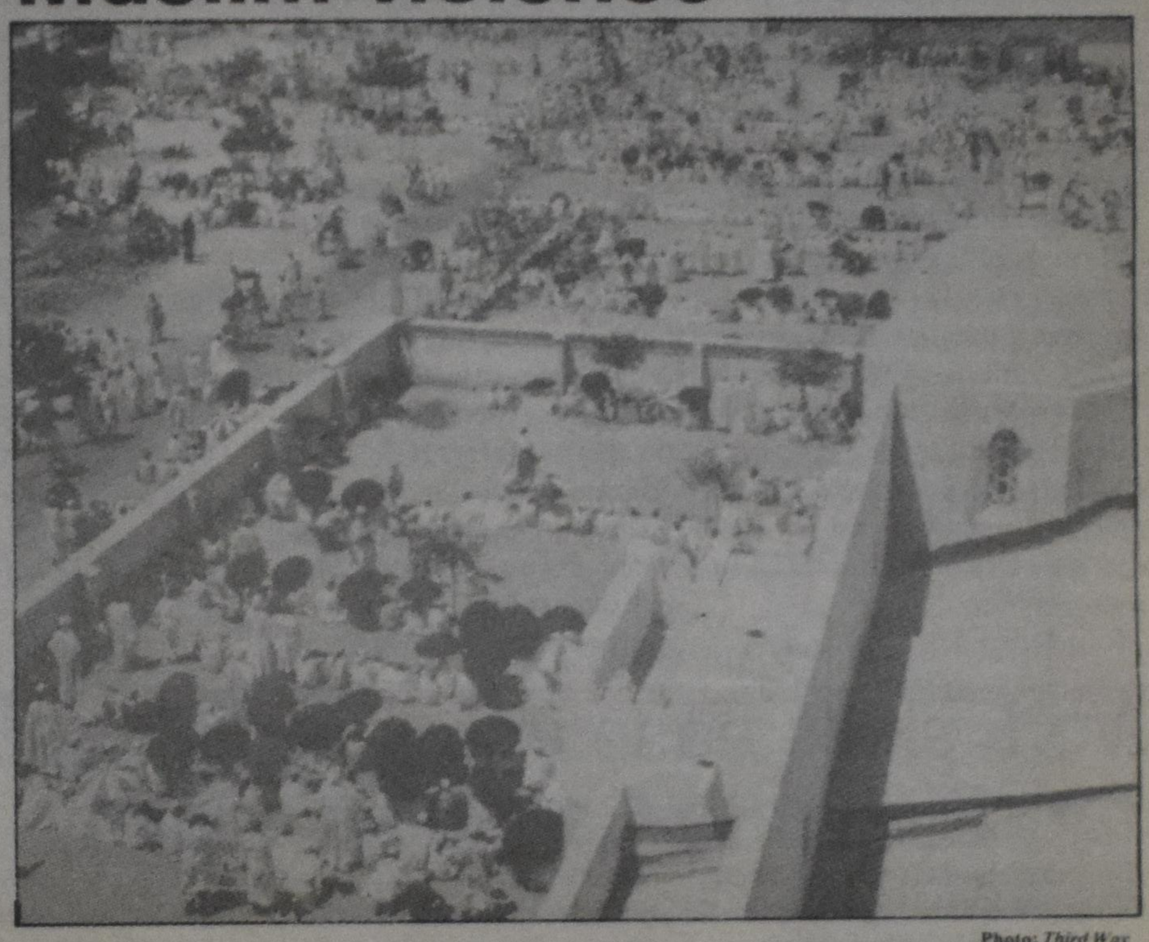

Photo: *Third Way*

Muslims at worship in Nigeria. Although Christians comprise 40 per cent of the population, Muslims continue to inflict violence against them.

Robert VanderVennen

TORONTO, Ont. — Muslim violence against Christians in northern Nigeria has had indirect benefits for the church in Nigeria, says Gordon Buys, Africa Secretary for Christian Reformed World Missions. The fact that Christians did not retaliate against the violence has made a great impact.

The sight of Christians worshipping in the ruins of their churches the Sunday after they were destroyed has been a strong witness to the Muslims, says Buys. The violence itself was largely outside the areas where CRC missions are at work.

The recent persecution has solidified many churches, brought Christians closer together and created interest among non-Christians, says David Fuller of Sudan Interior Mission (SIM) Canada), whose mission is very active throughout Nigeria.

The violence started in March in the northern province of Kaduna. Muslim students in Kafanchan attacked and killed a number of Christians and damaged property. Other Muslim students in Zaria then burned down every church — over 70 — in the city and destroyed many other buildings owned by Christians, including two theological colleges. There was not much loss of life because the Christians fled without putting up any resistance.

Government inactivity

In recent years there has been increasing pressure on Christian work in Nigeria, with government takeover of Christian hospitals and schools, and government restrictions on building new churches while new mosques spring up all over. Police action and law enforcement in the violence against Christians have not been reliable, even though freedom of religion is guaranteed in the Nigerian constitution.

The national government, which has been in the hands of Muslims from the time of Nigerian independence, appears to have been caught off-guard by the recent violence, says Paul Ruston in a recent issue of the British magazine *Third Way*. The violence appears to be part of the general rise of Islamic fundamentalist aggression, centred in the Middle East.

There are reports that Arab oil money is coming into Nigeria to assist radical Nigerian students in a holy war or "Jihad" which, in their view, gives them religious justification for acting above and beyond the law.

Islam has existed in Nigeria for over 1,000 years, coming across the Sahara from North Africa. Christianity entered the country from the southern seacoast in more recent years and is strongest in the south. About 50 per cent of the Nigerian people are Muslim and 40 per cent Christian, in a country whose population is about the same size as Canada's.

The Christian population has been growing markedly in recent years through evangelism, and Christian influence has been moving northward, penetrating Muslim strongholds. This is a situation tailor-made for trouble. In addition are the tribal jealousies among the 400 tribes, and a distinctly higher level of education in the south than in the Muslim north.

The government recently appointed a religious advisory council of 12 Muslims and 12 Christians, one of whom represents SIM. Although Nigerian Christians hope the government will live up to its promises of a fair and open inquiry into the violence, they are aware that many government tribunals in the past have produced no results.

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News

Farm machinery industry recovering

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Colvin, Massey Combines' Director of Marketing Services, "It's a bleak present, let alone a bleak future." Sales have dropped to 6,000-8,000 machines annually in the U.S. and Canada from a peak of 41,000 annually in the mid '70s. In "big ticket" items like the $120,000 combines his company sells, there have been "absolutely no stabilization."

Colvin acknowledges that other parts of the farm machinery market are improving, but that's not helping combine sales. "Farmers are learning to live with old machinery and making repeated repairs. And they're spending their money on paying their debts rather than new machinery."

John Deere dealer Orlando Goertz from Niagara-on-the-Lake, Ontario, says his 17-year-old farm equipment company is experiencing a "leveling off" after a "definite slump" in the last five years. "Things are about even," he says. "It doesn't seem to be getting any worse." Goertz sells a range of farm products including sprayers, discs, plows and tractors. He admits selling tractors is riskier than smaller equipment. "If farmers do well, so do we," explains Goertz. "If they can make a good living, we can too." Some years, that's a big "if." Goertz depends on mostly fruit farms and vineyards as customers.

Dealer Alex Watson of Mount Forest, Ontario, deals with mainly beef, hog and dairy producers. Watson has been selling farm machinery for only three-and-a-half years. He must supplement his farm business by selling appliances in the winter months. But, he says, he feels he can make a decent living that way. (His small business involves only five people — his family and their mechanic). Watson notes that new machinery is not yet selling as well as used. Goertz, on the other hand, moves as much new as used machinery.

Both Goertz and Watson have been farmers themselves, understand farmers' needs, and, it seems, despite extreme high and low points in the industry, wouldn't want to be in any other line of work.

John Deere keeps on tractoring

Marian Van Til

One company that is celebrating the impending recovery of the industry, as well as its own 150th anniversary this year is John Deere, the world's largest producer of farm machinery. Deere is also a leading manufacturer of construction, forestry, and grounds-care products.

John Deere has weathered well the slump in farm implement sales partly because of its size and the diversity of its products — 600 in all. The company will tell you its long success record is due to what it sees as its "commitment to the needs of individual customers," (even now, as a worldwide manufacturer.) And they're convinced their quality is second to none.

The pioneer blacksmith who started the company in 1837 in Moline, Illinois, had the motto, "You sell more plows by making it easier for both man and the animal." In the late twentieth century, that motto translates to "keep it simple, functional and first class." One way it does that is to make use of state-of-the-art technology, such as computer-assisted design.

Its production methods differ from some other giant manufacturing companies in that it makes use of "cellular work stations" at which "one person makes a part from beginning to end," say Deere public relations people. That places the responsibility for that particular item with the person who runs the station, increasing pride in work, and cutting down on boredom.

Niagara-on-the-Lake, Ontario, John Deere dealer Orlando Goertz comments re-enforce what the company says about itself. Why does he sell John Deere over other makes?

"They're number one as far as quality is concerned. We find them a very honest company." The pioneer blacksmith from Illinois would be happy to hear that.

Work skills ease immigrants' transition into Canadian society

... continued from page 1.

But Soun didn't always have such confidence in the future. Although she is now facing a move to Toronto, the prospects for a secure life are less grim than the previous uncertainty she faced while waiting to be sponsored as a refugee. "I don't know how to describe it — it was just miserable in the camp. We were very, very poor," she says of her 11-month stay in a Vietnamese refugee camp. Soun and her husband were eventually sponsored and came to Edmonton to live and work.

New personality

Nguyet Diep is originally from Kampuchea (Cambodia), but spent six years in a Vietnamese refugee camp before her brother came to Canada and paved the way for her, her parents and sister to immigrate to Edmonton. They were sponsored by the Roman Catholic Church in 1986. Besides her work at the dental lab and classes at the Mennonite Centre through the Job Entry program, Nguyet takes extra course at night school. "I want to improve my English," she says.

"Before I entered the Mennonite Centre I was afraid to speak English" she admits. Program co-ordinator Shirley Philips notices the complete turnaround that has since taken place. "Nguyet has a totally new personality with this job," which entails detailed and exacting work on dental plates using the latest technology. Nguyet's smile and enthusiasm make it hard to believe she passed many years without any hope for the future.

Need to learn

Like the others, Oudavone Sanoubane, from Laos, has tales to tell of her former life in a refugee camp. She spent three and a half years in a Thailand camp, to which she fled at the last minute with a neighbour. That meant not only being away from her family, but living with the strain that she might never have a new life in another country. But the risk was worth it, she reflects. "Back there they make you do what they want. It's like no life, no future," says the 28-year-old.

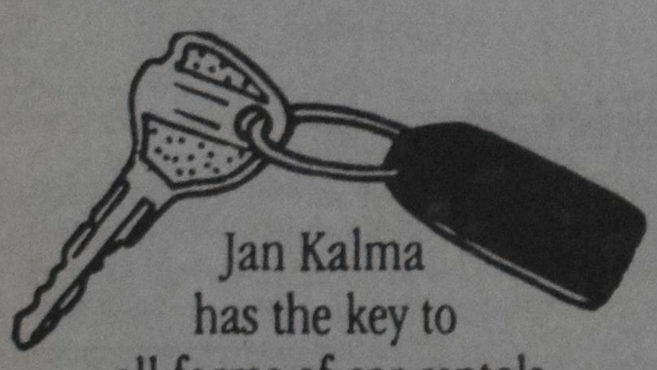
"Within two days of arriving here I got a job operating a sewing machine," she remembers. But after a year she found herself saying, "It's not enough — I need to learn.

"I knew they had a program to work in the dental lab," she explains. Now she has a job in a lab and participates in the life skills classes run by the Edmonton Mennonite Centre for Newcomers. "I'm just happy that I am able to learn," she says quietly yet assuredly in her new language. "Before, I always thought I was too old and my English was not good enough.

"I changed a lot when I got into this program," Oudavone says. "Before, I didn't know how to communicate, to have good manners, to be confident. You want to get along in Canadian ways, and when you leave here you are able to.

"I am very happy to learn something using my own skills," Oudavone summarizes, outlining the purpose of the Job Entry program to a tee.

Want to rent a car while in Holland?



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The Presbyterian Church of Australia produces hymnbook

CAMBERWELL, Aust. (RES) — The Presbyterian Church of Australia, for the first time in its history, has produced its own hymnbook. The new book (released in Sept., 1987) published by the church's Public Worship and Aids to Devotion Committee contains about 640 selections (including over 100 from the Psalms, a good selection of children's hymns, and scripture choruses). The language is contemporary English throughout. The first edition is a full music one and includes guitar and organ chord notation. While much of the material included in the hymnbook issued under the name "Rejoice!" has been drawn from the older "Revised Church Hymnary" of the Church of Scotland, considerable use has been made of other sources — including the "Psalter Hymnal" (Christian Reformed Church) and "Hymns for Today's Church" (U.K.) Copies of "Rejoice!" ($15 Australian plus postage) can be ordered from the Rev. D.F. Murray, 43 Lord Street, Roseville, N.S.W. 2069, Australia.

As a way of extending our congratulations, C.C. will publish anniversary pictures **free of charge** for those couples celebrating 50 years or more together.

All other pictures are subject to a charge of $7.50 (Canadian).

Showdown over the Lavi

Harry Wall

The moment of truth is finally at hand for the Lavi, Israel's ambitious fighter plane project. Barring any last minute developments, it seems likely that the Israeli government will vote to terminate the project, seven years after its inception.

In doing so, the cabinet will bring to an end the dream of Israel producing a state-of-the-art aircraft for the nineties. If, however, the government opts to continue with the Lavi project despite lacking the financial wherewithal to do so, it risks plunging the economy into a major inflationary cycle and incurring the anger of the Reagan Administration, which has publicly urged Israel to cancel the Lavi.

The showdown vote cuts across the political spectrum. Supporting the Lavi are Prime Minister Shamir (Likud) who sees the Lavi as an expression of national will, and Vice Premier Peres (Labor), who once dubbed the Lavi project "an Israeli NASA" that would sweep Israel's high tech industry into the 21st century. Opposing the Lavi are Defense Minister Rabin (Labor), who argues the aircraft is siphoning off vitally-needed funds for other defense needs, and Finance Minister Moshe Nissim (Likud) and Bank of Israel chairman Prof. Michael Bruno, who say Israel simply can't afford such an expensive undertaking.

U.S. opposition

Looming behind the two factions is the U.S. government, which has repeatedly made known its objections to the Lavi, most from Secretary of State George Shultz who explicitly stated that termination of the Lavi would be "in the best interests of both our countries." Since the U.S. has almost fully financed the Lavi development until now, earmarking $550-million a year for the airplane out of the total $1.8-billion military aid package for Israel, its opinion carries considerable weight.

Apart from the drain on Israel's military and economic sectors, the Lavi, fears Washington, could be a competitor to U.S. fighters in foreign markets. As an alternative, the Pentagon has offered Israel an attractive purchase package of the F-16, without forfeiting the allocation tagged for the Lavi.

Unemployment looms

Pitted against these weighty considerations is an aggressive lobbying effort by Israel Aircraft Industries (IAI), the country's largest employer (about 20,000 people) and a significant political force. In a nation where elections are decided by a relatively small number, no party wants to be blamed for the unemployment of 5,000 Lavi engineers and technicians, and additional thousands directly affected by the Lavi's termination.

At the heart of the controversy is not the quality of the Lavi but rather the unanticipated cost overruns to complete the project. To date, the Lavi's development has cost $1.6 billion and total production costs may run as high as $20 billion, a figure equivalent to the Israeli GNP for one year. According to Finance Minister Nissim the per-unit price of the Lavi has soared to $59 million (nearly double what the US F-16 would cost Israel off-the-shelf).

The IAI is waging an 11th-hour cost-cutting effort for the Lavi in the hope of saving the project. But Nissim and Bruno claim the cuts are too little and too late. Both declared that continuation of the package would require additional taxes and would cancel out all the achievements of the economic rehabilitation program.

Military opposition

Joining the anti-Lavi forces are the new IDF Chief-of-Staff, Don Shomron, and the heads of all three Israeli military services. They worry that by pouring one-fourth of all U.S. military aid into the Lavi, other important battlefield-of-the-future projects will suffer. Already the IDF, as part of the general austerity program, has had to cut back on combat development and training programs. Israel's other military industries are laying off thousands of employees as the preponderance of the defense investment is centred on the Lavi.

Military planners opposed to continuing the Lavi program say that the plane, originally intended as a small-scale aircraft that was to replace aging Skyhawks and Kfirs, has escalated into a grandiose fighter-bomber that may not be as effective as the F-16. They note that more F-16s can be acquired in the near future, at generous terms, while the first squadron of Lavis won't be ready until the 1990s. And by the time the Lavi is ready, they add, it will no longer be the most advanced fighter around.

Israel's dilemma

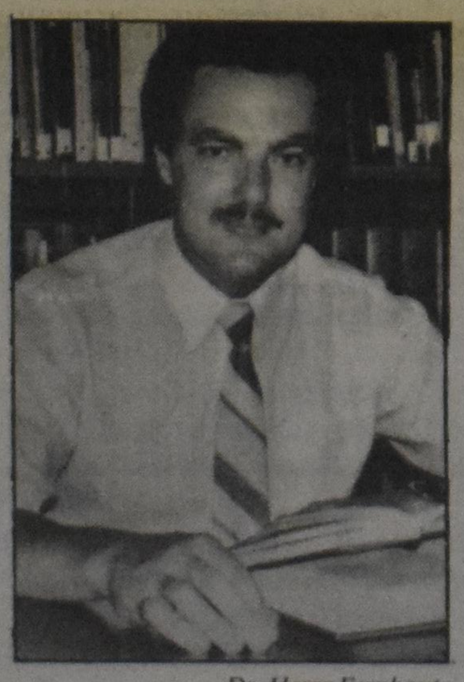
In view of American opposition, that of its own defense establishment, and the threat to Israel's economic stability as voiced by its financial leadership, the Lavi, say most observers, is already dead. It is only up to the government to give it a decent burial. The Lavi decision epitomizes the dilemma Israel faces in the coming months and years — whether a small country that has succeeded beyond all expectations, can now reconcile its dreams within the realities of large-sized defense and economic burdens.

Harry Wall is director of the Israel office of the Anti-Defamation League of B'nai B'rith in Jerusalem.

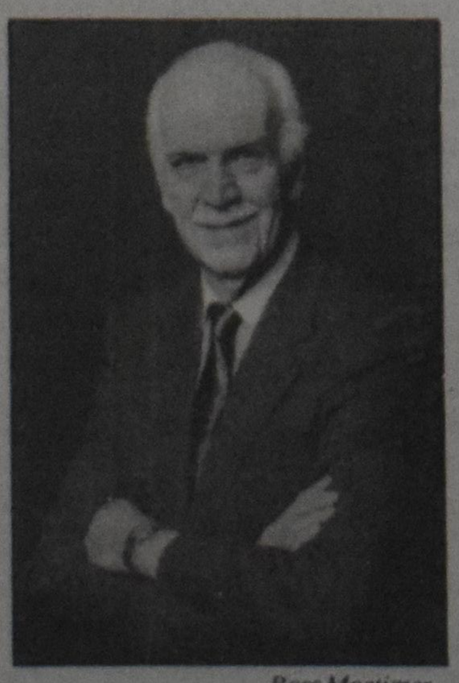
Two vice-presidents to share workload at ICS

C.C. staff

On Sept. 1, the administrative staff at the Institute for Christian Studies (ICS) was enhanced by the addition of a vice-president of administration as well as an academic vice-president. Ross Mortimer, 71, will be ICS's first administrative vice-president, and Dr. Harry Fernhout, 39, will replace Dr. Paul Marshall as academic vice-president.



Dr. Harry Fernhout



Ross Mortimer

In the tradition of ICS's president, Dr. Clifford C. Pitt, Mortimer came out of retirement from his former position as general manager and vice-president of Ridpath's Furniture in Toronto to serve as vice-president at ICS. However, for the past year-and-a-half he had been working as a volunteer in the corporate development department of World Vision Canada in Mississauga.

In introducing Mortimer, Pitt stated, "all of Mr. Mortimer's evident leadership and experience in fundraising, in finance, in administration, and in church and community service, will be of tremendous help to ICS. But it is fair to say that the search committee felt that Mr. Mortimer's number one qualification was his evident commitment to the Lord's work wherever that might lead and whatever might be involved."

Fernhout, ICS's professor of philosophy of education, accepted the board's appointment as vice-president academic in addition to his teaching duties. He will assume the title of acting president whenever Pitt is absent.

Pitt also thanked Marshall for his two years of service as vice-president academic without benefit of a vice-president of administration.

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Editorial

The papal burden of infallibility

Like it or not, Pope John Paul II is considered the top spiritual and moral leader of our time. And that reputation comes with expectations from all kinds of groups.

During his recent North American tour, Jews wanted him to speak out on the Holocaust and on the Jews' right to a homeland; homosexuals wanted recognition for their homosexual lifestyle; AIDS sufferers wanted more compassion and more support structures; women wanted to be admitted to the church's offices; priests wanted the right to marry and the right to dissent from official doctrine; pro-choice people wanted to change the Pope's stand on abortion and birth control; and natives wanted him to speak out on their right to self-determination.

The Jews, the AIDS sufferers and the natives got most in terms of papal support. The others realized they were up against an immovable rock (which happens to fit the pope's claim to apostolic descent). A group of fundamentalists in South Carolina expected nothing of benefit from the one they denounced in pamphlets as the "Anti-Christ."

We think the fundamentalists are wrong in their application of the eschatological image of the "Anti-Christ." To be sure, the pope represents a number of things we consider wrong. His autocratic position and role do not conform to the New Testament idea of leadership in the Body of Christ. And his Mariology, for example, finds no justification in the scriptures. Wrong doctrine and wrong practice is, of course, against Christ. In that sense the pope is guilty of being "anti-Christ." So are we all when we oppose the will of Christ. But there is far too much true piety and faith coming from this brother in Christ that we may consider him the Anti-Christ.

Impossible task

The idea of his being a spiritual and moral leader does not go against the grain of the gospel. And it must be said, there is something comforting about a man like John Paul II sticking firmly to his positions, even when the trend of society is the other way. Spiritual and moral leadership must expect strong opposition from a civilization that serves many false idols.

The Pope is generally loved for his concern for the poor and downtrodden. His embrace of a young AIDS victim taught a sharp lesson on selfless compassion. His support of native claims shows that he is not falling in line with the political status quo. He is no respecter of persons as he receives Jews and the enemies of Jews (Arafat and Waldheim).

But he holds a rigidly traditional line when it comes to sexual issues — abortion, birth control, women priests, celebacy, divorce and homosexuality. Some of these positions may be to our liking; others may not be.

The position of being a spokesman for Christ brings with it a tremendous burden. How can this one man, with spiritual advisors like Cardinal Ratzinger surrounding him, be the arbiter of all the moral issues of our time? Popes and other charismatic Christian leaders make believers lazy. While they are of great help in certain areas of life, they hinder the work of the Spirit elsewhere.

My favourite Roman Catholic leader remains Sister Theresa. She makes no claims to leadership, but one night's work in Calcutta does more to help this world than a dozen "infallible" pronouncements on lifestyle. If only John Paul II would exercise his role as the non-erring mouthpiece of Christ one more time to declare himself fallible!

BW

Why mice are upset about Meech Lake

A few days ago a group of animal rights activists purchased a covey of caged pigeons at the Kensington Market in Toronto and let them fly away. The action was designed to protest cruelty to animals (it's not nice to eat pigeons) and to assert that pigeons have rights too. They may not be deprived of their freedom to scatter their acid rain on pedestrians below as they (the pigeons) frequent the singles ledges of dilapidated buildings.

One could be wrong, of course, but did the seller of pigeons have a gleam in his eye as he watched tomorrow's fresh supply of merchandise take to the air? Since pigeons have an excellent homing instinct, he would know exactly where to go that evening with his nylon net.

The whole scene borders on the absurd, except that it fits the modern mind to a tee. An article in the September issue of *Crisis* magazine makes mention of the "fill-in-the-blank" theory of rights that permeates the secular mind. "One can now find rights ascribed to anything," writes the author; "to a job, to a paid vacation, to a certain 'quality of life.' That animals allegedly have rights is no longer treated as a frivolous philosophical position (books advocating such rights are respectfully reviewed in *The New York Review of Books).*"

All frivolity aside, therefore, we have to address, with some urgency, the question: Do animals have rights? And if so, should these rights be entrenched in the constitution? The answer is not made any easier with the recent Meech Lake Accord, of course. Can't you just picture a colony of mice object to the primary status given to Quebec, unless they happen to be francophone mice?

The answer to the question "Do animals have rights?" depends on whether one thinks of animals as being self-governing entities, or as being dependent creatures, subject to a higher authority, in fact, being owned. Why do secular people believe that animals have rights? Because they have eliminated God from the picture. The "death of God" mentality has it that animals are on their own, and need rights to survive. Animals without a creator are absolute and inviolable. We may not cage them in, let alone eat them.

So the joke is not really a joke? The group that released the pigeons in Kensington Market were acting out the "death of God?" Don't believe it. We have it on good authority that God is alive and well. Pigeons themselves coo that message, if you will excuse their pidgin English. To be sure, their Creator wants animals to be treated with respect — that's *his* right, and that right needs no constitutional affirmation. But the wisdom of centuries says that the same pigeons that used to be sacrificed in the temple of Jerusalem, may be eaten today.

Whether they're worth sinking your teeth into is another matter.

BW

Letters

Abortion and the Liberal landslide

"What can we do about Ontario's developing policy on abortion services now that the Liberals enjoy such a huge majority at Queen's Park?" I've been asked this question several times since the Liberal landslide of Sept. 10.

Some Christians and churches wrongly *assume* that all of the MPPs who make up the 95-member Liberal caucus (or those who belong to the NDP or the PC caucus) actually support the abortion-on-demand policy approach favoured by some of them. *This is not true.*

Whatever you do, please do *not* make decisions on the basis of rumours, especially when it comes to abortion. Find out for yourself exactly what your MPP believes regarding the urgent need for justice for the unborn and their parents. You could ask him or her for *specific answers in writing* to each of the following questions:

a) Will you and your party advocate life-affirming socio-economic policies, counselling services and support programs that do justice to the unborn and enable parents to make responsible choices for life? If so, when? If not, why not?

b) Will you and your party support a fair public review of Ontario's abortion policy? If so, when? If not, why not? Do you favour the provision of responsible alternatives to abortion? If so, which?

c) Do you and your party support or oppose the policy favouring convenient equal access to abortion services recommended by the Powell Report and now being implemented by the Ministry of Health? If so, why? If not, what would you do instead?

d) What would you and your party like government and non-government agencies to do to enable parents to make responsible choices for life?

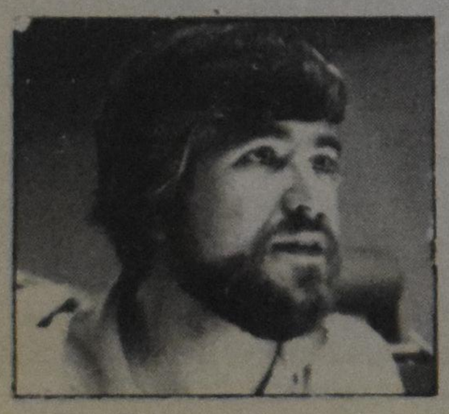
Church councils, Bible study groups, and social action committees would be wise to do the same thing. As well, ask for an early *meeting* with your MPP and engage him or her in a *constructive dialogue* about the work that our churches, community agencies and governments can do for the protection of life and the coming of justice for all people, including the unborn.

The Legislature convenes again in mid-November. Would it not be great if all of us and all of our churches immediately took the time out and made the important effort of informing our elected representatives what we believe concerning life and what we together with them and others are prepared to do for the well-being of needy neighbours?

Enjoy your actions for justice!

Gerald Vandezande,
Public Affairs Director,
Citizens for Public Justice

JUST A MOMENT/HERMAN PRAAMSMA



"Answer the phone, and I'll tell you what kind of person you are!" (Pheram Nasramma, 1944 -)

Small things can sometimes tell you a lot about people. Take, for example, the time it takes the average person to answer the telephone. There are one-ring, two-ring, three-ring, and multiple-ring people in the world.

One-ring people snatch up the telephone immediately, almost before the first ring is completed. They usually come on the line with a snappy, "Hello?" or an even briefer: "Yeah?" They try to convey the image of the very busy and very on-the-job type of no-nonsense individual.

Two-ring people want to make sure that you don't think they are sitting right on top of the phone, waiting for your call. They may be anxious, but they're not *overly* anxious. Teenagers waiting for a special call are almost invariably two-ring people.

Three-ring people are the most common, in my experience. They know that three rings are about enough to summon most people from anywhere in the house. Any *more* than three rings makes them anxious that the other party might hang up, and yet *less* than three rings often forces you to hurry in an unseemly fashion. I tend to be a steady three-ringer myself.

And then you have the multiple-ring people. Just when you think of giving up, after the sixth or seventh ring, they pick up the phone. Their attitude seems to be, "Look, you want me? Then you better be patient. Don't rush me." Many multiple ringers are never discovered by us, because we hang up before they have completed their trek to the phone. They are either people with nerves of steel, or people who are terrified to pick up the phone.

But our characters are pretty much revealed in our response to the telephone. Whether we are over-achievers, cool customers, neurotics, happy-go-lucky or up-tight: Bell's brainchild finds us out.

Having read thus far, you've probably also checked your own instinctive reaction to the ringing of the Bell, and perhaps you have decided to change your pattern quickly so that people won't find out. Or perhaps there is a genuine desire to better yourself.

I wish you well.

But I leave you with this sober reflection: may we give as much attention to the daily calls God sends our way. What does our response there say about us? And what are we planning to do about it?

Reflect on it, even if for just a moment.

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ontario.

Last word on "whatever happened?"

The comments by John Hiemstra regarding two recent editorials were appropriate and, I thought provided some valuable added commentary. Hence, I had some difficulty understanding your uncommon sensitivity to his remarks.

Also, I don't quite understand how you reconcile "... the state's positive task ..." presumably to do justice, while on the other hand you suggest there is "... the need to limit that task ...." If the task of the government is to do justice, surely you're not suggesting that it should be limited in the extent to which it does justice, i.e., corrects injustices? I suggest you re-read your 'response' because the first sentence of the third open paragraph clearly reads in that way. I assume that even though governments may from time to time get involved in areas where they shouldn't, your intent is not to suggest that it should stop correcting injustices.

With regard to your comments about refusing to ask Hiemstra to give the main speech at one of your anniversaries because he would likely list all your failures, really you should change your mind. It would be a very short speech, would it not?

Finally, in response to your concluding and presumably somewhat rhetorical question, "Whatever happened to a fair reading of editorials?" I might add, whatever happened to fair editorial responses?

Jake Kuiken,
Calgary, Alberta

Successful flunkie probably chuckles

If heaven's citizens are spectators of the earthly scene, C.S. Lewis must have regarded Hendrik Hart's book review (C.S. Lewis flunks philosophy exam" C.C., Sept. 18, 1987) as his "morning smile."

After asking why "should anyone really write a systematic critique of Lewis' writings as theological argument," he proceeds to use the book as an occasion to belittle Lewis. The purpose of the book *C.S. Lewis and the Search for Rational Religion,* he states approvingly, is "to undermine the reputation of Lewis as a reputable rational apologete for the Christian faith."

The fact of the matter is that Lewis never claimed to be a systematic theologian or philosopher. He regarded himself and other Christians thankfully regarded him as a "popularizer" of the faith. He spoke and still speaks to millions who will never lay eyes on the speculations of philosophers or theologians.

Lewis once described himself as "a converted pagan living among apostate Puritans." I think it is to be seriously questioned whether any other person of this century made such an impact on those who would probably never have darkened the door of a church (and certainly not the door of a philosophy classroom).

Beversluis' book and Hart's "review" will be read by an isolated few. In the meantime, Lewis' small book *Mere Christianity* continues 24 years after his death to be a best-selling paperback. Charles Colson and Malcolm Muggeridge, neither of whom is an intellectual lightweight, have testified to the influence which that one small book had in their conversion. Countless others have echoed that testimony. Joni Eareckson Tada also testifies to its impact as she wrestled with faith questions after her paralyzing accident.

Some years ago, when I was in hospital, I phoned the religion editor of the *Toronto Star* to tell him of a film devoted to Lewis' life and work. When I had finished the call, my roommate told me he had heard me mention the name C.S. Lewis. He wondered if it could possibly be the C.S. Lewis who wrote excellent science fiction. I assured him it was one and the same Lewis, and gave him *Mere Christianity* to read. It is interesting to note that Lewis wrote space fiction with an evangelistic purpose. He noted that "any amount of theology can now be smuggled into people's minds under cover of romance without their knowing it." (I suppose that some book reviewer could write a devastating piece that ripped apart Lewis' map of the physical universe and proved conclusively that Lewis was no reputable rational teacher of astronomy or astrophysics.)

Yes, C.S. Lewis must be chuckling as he reads those snide remarks. In the meantime, those wishing to feel the heartbeat of that remarkable exponent of the faith would find more profit in reading *C.S. Lewis at the Breakfast Table,* (James T. Como, ed., Collier-Macmillan Canada, 1979).

Oh, that Hendrik Hart, John Beversluis, Less Tarr, *Calvinist Contact, Faith Today* magazine and the entire Canadian Church Press combined had a small fraction of the impact that Lewis had and still has in a mixed-up world.

Leslie K. Tarr,
Senior Editor, *Faith Today*

P.S. I greatly appreciate the article regarding your day at Collins Bay Institution (A banquet in the valley of the shadow of life sentences) which appeared in the same issue.

Tackle box
ISN'T THAT BILL APS AND HIS FAMILY?
YES
HE IS GETTING ON, ISN'T HE?
HE MUST BE CLOSE TO 75!
HE CALLS IT A MIRACLE, BUT HIS WIFE..
BLAMES HIS PACEMAKER

Church

Marian Van Til, page editor

Take a coffee break

Marian Van Til, from information supplied by Nell De Jonge and Betty Van Deemter

Many Canadian and U.S. churches are taking exciting "coffee breaks" one morning or afternoon a week. "Coffee Break" is a women's Bible study program initiated by the Christian Reformed Church, but designed to help members of all backgrounds discover what the Bible has to say for their lives.

Every member has a chance to discuss; the trained leaders' jobs are to keep things geared to what scripture says so that the Spirit may do its mighty work.

Coffee Break leaders say the program is a wonderful way to reach out to women in a community and to build bridges between Christians and non-Christians. They point out that for many, it is also a welcome break from their daily routines.

A Story Hour also has drawing power for the three-, four- and five-year-olds who attend, and for their mothers as well. Often, Story Hour groups have experienced that a child's newly-instilled love and desire to know Jesus has prompted his or her parents to read the Bible stories or sing the songs taught at Story Hour with their children at home.

An indispensible addition to the Coffee Break/Story Hour program is the nursery for babies and toddlers. The care shown by the nursery attendants speaks volumes to mothers about God's love.

A Toronto-area coffeebreak graduating class.

Two levels

Many Coffee Break programs have two Bible study levels — "newcomer" and "grow" groups. The first accommodates women who are uncertain about their faith. The latter focus more on discipleship and spiritual growth. This prevents newcomers from being intimidated by the presence of more knowledgeable and mature Christians.

The love shown in the program is magnetic and personal. It opens hearts to needs within the group(s). It is demonstrated in concrete and specific ways, drawing women to the heart of God, from whom all love comes.

How, and why, do these groups thrive each year? They fill unmet needs in women's lives, and help those who struggle find answers to questions and fellowship with others. Members are also strengthened through prayer, a very important element in Coffee Break evangelism. A companion program to Coffee Break is Men's Life, geared to men's interests and schedules.

For more information, or to start a group in your area or church, the following regional representatives may be contacted:

Betty Hordyk
R.R.#3
Petrolia, Ontario N0N 1R0
519-845-3786

Jean Dykshoorn
285 Walnut Street
Huntingdon, B.C. V0X 1M0
604-853-5555

An inspirational rally will be held at Toronto District Christian High School, Oct. 3, 1987. Call 519-786-5557 to register.

By this we know love. 1 John 3:16–18

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November 2–8, 1987

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Burlington, ON L7R 3Y8

CRC and RCA: togetherness in November

Johanna Peetoom

The Council of the Christian Reformed Churches will meet from Nov. 3-6 at Camp Shalom, Cambridge, Ontario (see notice on this page). It is a historic event, for it will be a joint meeting with the Reformed Church of America in Canada, and a celebration has been planned on Nov. 2 to start the meetings.

The plans for this event go back to June, 1985, when tentative decisions were made by the CRC Interchurch Relations Committee and RCA representatives. Since January, 1986, delegates from both denominations have met regularly at Camp Shalom.

I have had a lifelong interest in other churches. My father took us to the Rotterdam Anglican church when I was 11-years old, shortly after the war, and Field Marshall Montgomery read the lesson. It left a lasting impression on me. In the course of my life I have had many friends who belonged to denominations other than my own and I belong to several inter-church organizations even now. I have had experiences with people of other churches but had very little to do with the formal part of those churches. So I feel fortunate to be a member of the CRC Interchurch Relations Committee, and I have learned a great deal, especially about the RCA. The RCA is not that much different from the CRC; it would be a poor show if there could not be a joint event between two churches so similar in doctrine.

I found the history of our separate identities quite interesting. Pastor Henry VanEssen will present the RCA's background story in a paper to be handed to the delegates. A similar paper has been prepared by Pastor Bastiaan Nederlof of the CRC. These will provide an informative foundation for the topic of the day: *The Reformed Message Historically and Today*. The topic is divided into three parts.

1. *The Reformed Message in its context*, speaker Jim Dickey, editor of *The Presbyterian Record*.

2. *The Reformed Message in its content*, speaker Pastor Robert Bast of the RCA.

3. *The Reformed Message in its contact*, speaker Dr. Paul Marshall, professor at the Institute for Christian Studies.

Anyone may register for a fee of $32 which covers dinner on Monday evening, breakfast and lunch on Tuesday, plus all snacks. Please bring sleeping bags, towels and other personal goods. Registration may be sent directly to Camp Shalom, c/o Siebrand Wilts, R.R.#4, Cambridge, ON N1R 5S5 or to the CRC offices at 3475 Mainway, Burlington, ON L7R 3Y8.

Pastoral Pondering

Welcome to the real world!

Dave Feddes

"Welcome to the real world." When we hear those words, they are usually salt in an already painful wound. We hear them after a disappointing experience, when things turned out much worse than we had hoped. For many, "the real world" means pain, disappointment, perhaps even despair.

I am about to enter the real world. I hope to be ordained soon as a pastor. My carefree student days are over. I enter the ministry with high hopes and grand dreams. Some pastors, however, have already assured me that ideals are one thing while reality is another. A greenhorn may anticipate the glories of the Kingdom, but he may get only the savage disappointments of the real world.

Maybe so. But I believe the joys and victories will be just as real and much more permanent than the sorrows and defeats. My main task as a minister of the Word is to communicate the ground of my confidence.

My preaching, like that of most others, will point out many truths about God. He is holy. He is just. He is gracious. He is sovereign. He is eternal. He is faithful. He is ... well, you get the picture. But my sermons will remain dry and dull, a list of educated opinions, unless they communicate the main truth: God is gloriously and vibrantly *real!*

Our worship is an encounter with the living, real God. It is not just plowing through the same monotonous words and rituals. True preaching, based on the Bible and applied by the Spirit, will display the glorious, living Christ to needy sinners. Our worship and preaching must throb with a sense of the reality of our God. Otherwise it will be only a boring interlude between painful episodes in the real world.

The broken world is real. But God is just as real. Better still, he will outlast and overpower the brokenness. "So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal." (2 Cor. 4:18) I am an ambassador for a very real Lord. And I look forward to the day he returns and says, "Welcome to the real world!"

Dave Feddes is pastor of Westmount Christian Reformed Church in Strathroy, Ontario.

Attention church clerks: Please send items for the church news column to Marian Van Til, Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9 This is a FREE service.

Church news

Christian Reformed Church

Called

— to Grace, Chatham, Ont., Rev. Hendrik Bruinsma of Holland Marsh, Ont.

CRC classes and public invited to biennial meeting of Council of CRCs

Maranatha CRC of Cambridge, Ontario, calls on the Canadian classes of the Christian Reformed Church to attend the biennial meeting of the Council of Christian Reformed Churches in Canada (CCRCC).

The session is scheduled for Tuesday, Nov. 3, 2:00 p.m., to Friday, Nov. 6, 1987.

A public conference, co-sponsored by the Council of Reformed Churches in Canada and the CCRCC will be held on Monday, Nov. 3, 2:00 p.m., until the next day at noon, just prior to the biennial meeting. The conference topic will be "The Reformed Message." The public are invited to all sessions.

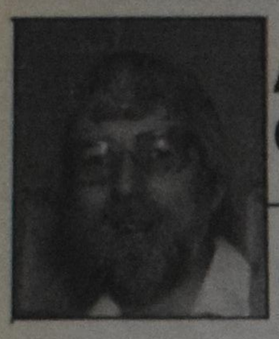
Churches and individuals are asked to remember this gathering in prayer in upcoming weeks.

The meetings will be held at Camp Shalom, just outside of Cambridge, Ontario.

See accompanying article on this page for registration information.

New clerk

Providence, Grimsby, Ontario, John Van Staalduinen, P.O. Box 533, Beamsville, Ontario L0R 1B0



A Presbyterian Comments

Robert J. Bernhardt

Fragmented gods

Reginald Bibby, author of the recently released book *Fragmented Gods,* is capturing an immense amount of attention these days. Without intentionally seeking out material on him I have encountered articles in several recent periodicals and heard at least three radio interviews in which he was featured. His observations about Canadian church life are already being termed "prophetic."

By profession, Dr. Bibby is a sociologist and has for the past 12 years been a member of the faculty at the University of Lethbridge. He approaches his subject as a sociologist and not as a theologian. His goal is to explore the spiritual profile of Canadians and to examine the religious denominations with which they are associated. *Fragmented Gods* is subtitled "The Poverty and Potential of Religion in Canada."

This is not Dr. Bibby's first venture into this realm. Indeed, his present publication reflects the culmination of work that began while he was a graduate student in sociology at the University of Calgary in 1970. He has conducted several major sociological surveys of his own over the years, collaborated with and expanded on the work of other sociologists, and studied the related Canadian census statistics. The results are indeed interesting and invite analysis and response from the various Canadian religious denominations.

Since few theologians are immediately at home in the field of sociology it may be some time before an adequate theological appraisal of Dr. Bibby's interpretations of these surveys can be concluded. However, it is immediately of interest to consider the descriptive material that his surveys supply of the various denominational groups which he isolates.

Photo: Tom Braid, *Western Report*

Reg Bibby, during a recent interview with Faith Today.

Major categories

Most of these statistical studies group respondents into the major categories of Roman Catholic, United, Anglican, Lutheran, Presbyterian, Conservative Protestant (a category which includes Baptists, Pentecostals, Salvation Army, Christian & Missionary Alliance, etc.), Others, and those who profess no religious affiliation. Members of the Christian Reformed Church are included within the category "Conservative Protestant" and are not specifically isolated in his study.

As a Presbyterian it is interesting to see what our picture looks like as he reproduces the results of various surveys. Some things are as I would have expected and some other things are intriguingly different.

For instance, it did not seem surprising that the Presbyterian Church did not head the list when it came to having a youthful membership. In that respect they come not only way behind the Roman Catholics and Conservative Protestants, but also marginally behind the United, Anglican and Lutheran Churches. Perhaps more tellingly he acknowledges that his studies reveal that older Presbyterians (55 +) who represent almost one third of the church "are more highly committed than younger ones and also are readier to support the church financially." However, since most Canadian churches acquire many more of their new members by birth than they do by conversion, those denominations with younger memberships seem to have a distinct advantage for the future.

Presbyterian but "not religious"

While 80 per cent of those who called themselves Presbyterians in Dr. Bibby's survey professed to believe in God and 82 per cent believed in the divinity of Christ, only 42 per cent of them described themselves as committed to Christianity. That latter response was surely not simply a matter of modesty because only 37 per cent of them were members of a local congregation and only 20 per cent attend weekly (though 29 per cent do send their children to Sunday School). Indeed, 18 per cent of them identified themselves as being "not religious."

Amongst the self-declared Presbyterians 68 per cent practise private prayer at least sometimes and 44 per cent acknowledge reading their Bibles. If I understand the figures correctly that means that more read and pray than actually hold church membership, let alone attend worship regularly. Though 37 per cent of the Presbyterians profess to have had a personal experience of God, 45 per cent of them also indulge in horoscope reading and 25 per cent of them believe in communication with the dead (things which Bibby terms "less conventional" beliefs and practices).

The sample on which his survey was conducted in 1985, incorporated only 79 Presbyterians out of a total population of 1,201 people surveyed. While it is hard to judge the exact validity of such a sampling, as Dr. Bibby acknowledges, one can certainly find a large number of Canadians who would describe themselves as Presbyterians but who have no association with the church and presumably espouse viewpoints other than that which the denomination has traditionally professed.

With this as a foundation, I will continue in the next appearance of *A Presbyterian Comments* to discuss related issues disclosed by Bibby's *Fragmented Gods.*

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Urbanization calls for new mission strategies

MADISON, Wis. (IVCF) — Reaching the billions without Christ in an increasingly urban world calls for bold new mission strategies. Seminars and workshops at Urbana '87 will address two major trends — increasing numbers of Christian professionals serving overseas, and the dramatic growth of short-term missions.

North American Christians have been surging overseas in record numbers of late, most of them not as traditional career missionaries. "There is a vast army, possibly as many as 1,300,000 evangelical American Christian overseas," says Don Hamilton, founder of the Association of Church Mission Committees. If the bulk of these expatriate evangelicals could catch a vision for world evangelization, the effect would be dramatic.

"Tentmakers," a reference to the apostle Paul's occasional source of livelihood, describes those Christian professionals whose first priority in serving overseas is to reach others for Christ. Of the vast pool of Christian professionals working overseas, the percentage of tentmakers is thought to be relatively few, but growing. What makes a tentmaker effective on the field will be a hot topic in Urbana seminars and workshops.

"When the twenty-first century begins, an estimated 83 per cent of the world's non-Christian population will reside in countries closed to traditional missionary approaches," says Food for the Hungry director Tetsunao Yamamori in *God's New Envoys* (Multnomah Press, 1987.) Christian professionals can and do enter virtually all closed countries, but the question remains how many will make an impact for Christ.

James Reapsome, editor of *Evangelical Missions Quarterly* and InterVarsity board member comments, "The tentmaker trend will obviously continue because it fits the mood of the times. But the jury is still out on effectiveness. There's a need to train these people in strategy, cultural adjustment and language acquisition."

Urbana '87 is the fifteenth triennial student missions convention sponsored by InterVarsity Christian Fellowship. It will be held Dec. 27-31, 1987, at the University of Illinois campus at Champaign-Urbana. The theme of the conference is "Should I not be concerned?" taken from Jonah 4:11.

InterVarsity Christian Fellowship is an interdenominational campus ministry. It was established in 1941 and is active on 750 campuses across the country.

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Education

Robert VanderVennen, page editor

Teaching science in a climate of controversy

Robert VanderVennen

Teaching can be a risky business. Pity the science teacher whose students live in a place where there are conflicting ideas about evolution, for example. It may be impossible to teach in such a way that some parents will not be angry with you and make trouble through the principal or the school board.

Even in Christian schools the teaching of science can be a minefield but in public schools the problems intensify because our society has generally not well understood the meaning of science, and especially the impact of religious beliefs on science.

A booklet for teachers

Into this situation the American Scientific Affiliation has sent a high-quality booklet of 48 pages for teachers in public schools. The affiliation is a body of 2,500 scientists who are evangelical Christians. They have mailed 50,000 copies of the booklet *Teaching Science in a Climate of Controversy* to biology teachers in the U.S. to try to give them guidance that respects Christian beliefs.

The viewpoint of these Christian scientists is a "third way" which is sharply different from both naturalistic evolutionists and young-earth Christian creationists. They want to hold without compromise to the biblical revelation about the God of creation and his works, and also accept science as the revelation about God through his handiwork. Naturally their approach draws criticism from both the secular evolutionists and the creationists.

The aim of the ASA booklet is "To help teachers cope with an awkward and complex situation." In clear language and with attractive illustrations the text deals with questions of origins and of biological evolution. In a way the booklet is a response to a similar booklet prepared and widely distributed by the U.S. National Academy of Sciences in 1984 taking a strong evolutionistic position.

Coping with the controversy

The first section on "Coping with the Creation/Evolution Controversy" points out that good science teaching is more than communication of facts. For example, it is important to teach the particular way scientists look at the world. Evaluation of evidence is important, partly because what we accept as evidence depends in certain ways on pre-scientific commitments and beliefs.

In recent decades interpretations of science have changed very much, both among scientists and in the general society. In the past 20 years some conservative Christians have argued against the teaching of secular evolution in the public schools, or alternatively have argued that balanced treatment should be given by the teaching of "creation science." They have forcefully — and correctly — argued that where two or more interpretations of a subject are widely held, teaching should not be limited to only one view.

Macro- and micro-evolution

An important and helpful distinction has been introduced in recent years, clarifying the word "evolution." The term macro-evolution is used to identify the broadest possible kind of evolution, of "molecules to man," of large-scale development from one kind of creature to another. Evidence for macro-evolution is extremely weak, if it actually exists at all. It is a logical postulate of naturalistic evolutionary thinking, a viewpoint that interprets the world without God, but seems to have solid evidence only in the minds of those passionately committed to believing it.

Micro-evolution, on the other hand, refers to the small-scale changes that are clearly observed within a given species. These are the changes seen from generation to generation in all plants and animals.

In one sense, then, in the sense of micro-evolution, all Christians agree that evolution takes place. Macro-evolution is quite another matter, though.

So it is crucial how you define your terms. In popular writings that try to persuade people, writers too often use "evolution" in misleading ways. Equally important is the need to ask good questions. Ask a bad question and you will not find a good and helpful answer.

Classroom guidelines

In the booklet teachers are given seven suggestions for avoiding conflict in difficult situations. They can try to turn potential arguments into fruitful discussions by looking at the various sides of the question, using the opportunity to teach students good methods of arriving at conclusions. The limits of discussion should be defined so that the class does not try to solve problems that lie outside the scope of the classroom. Teachers must show respect for opposing views, not demean students, and concentrate on the logical steps needed to interpret different kinds of evidence. By considering the whole spectrum of opinion, teachers can avoid win-or-lose situations.

A way of dealing with polarized positions is to let adherents begin to work out their positions in detail, which is harder to do than advocate a generalized position. It is important to use clear definitions of terms, including even the meaning of "creation" and "evolution." It is helpful to steer away from pat answers to develop the skill of asking constructive questions.

To show that science tends to be self-correcting over a period of time, the authors review two historically-important major errors of the past, the Piltdown Man and the Paluxy River Footprints. By talking about an embarrassment of evolutionists and one of creationists, the authors also subtly enhance their argument for a third way of interpretation.

Four open questions

A major part of the booklet helps teachers deal with four major questions that are controversial in the teaching of science. In dealing with these questions we are reminded that science continually raises philosophical questions that go beyond science itself, and that the absence of information on a matter must be taken into account as well as the presence of information. All scientific conclusions should be stated in tentative form, and the confidence expressed in any scientific conclusion should be directly proportional to the amount and kind of evidence for that conclusion.

The first question asked is whether the universe had a beginning. We all want to know where we came from. The conclusion is that scientific evidence at present points to a definite beginning of the universe. That itself leads to a number of other questions, of course, many of which lie at least partially outside of the sciences.

The second big question is: did life on earth arise by chance? After a historical

Continued on next page ...

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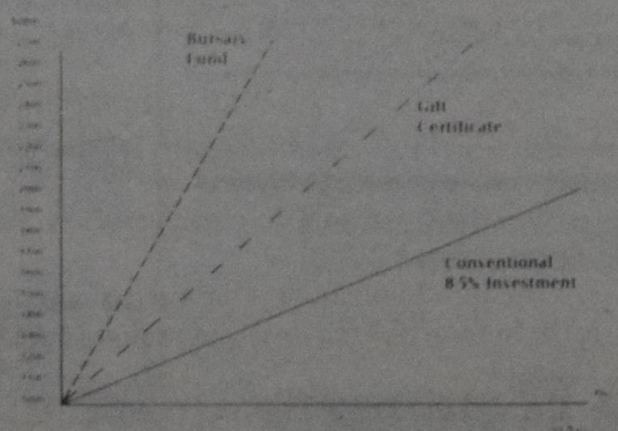

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small talk

Memoriam to a man of God

Alice Los

When I grew up there was one continuous and stable presence in the world as I knew it. Shortly before I was born, our local church welcomed a new pastor who came to stay for 37 years. He was a gifted man of God and a positive influence in my young life. His distinguished appearance provided a touch of class for our town as he passed through its streets smartly swinging a walking stick and wearing a coat with a fur collar. I remember him coming to see my mother when she was sick once, and how afterward, she testified to his spiritual insight. One of his wise observations on that occasion I treasure to this day.

He was an eloquent and beloved preacher. I remember walking home after church in the early evening with my dad. A family friend caught up with us and I listened in as the two men marvelled at the message just heard. I remember being his student in catechism class. One day, as I tried to debate a point with him he told me, with a smile, and referring to Genesis 3:1 that I was "more subtle than any other wild creature the Lord God had made." In gradeschool one of his five sons was my classmate. His only daughter died after a short, infectious illness when she was no more than 11 or 12 years old. I still see his face lined sharply with grief as he and his wife crossed the small square in front of our church after the morning service on the first Sunday after it happened. We silently let them go. In those days we did not hug so easily. People said it would make him understand better what some of his parishioners had to go through. Perhaps they were right. Perhaps it was their way of coping with something that touched us all so deeply.

Constantly ministering

Later, when several well-meaning people wondered out loud whether I wasn't too young to enter a parsonage as its mistress, he told my mother, "She'll be all right." It worked wonders for my faltering ego.

He rejoiced that one of the sons of his church was led to go into the ministry and he happily ordained my husband on a bright Sunday in June. The small, humble country church could hardly contain his exuberance. Two-and-a-half years later when the raging waters of the North Sea had all but destroyed that modest house of prayer and we and our two girls had escaped with our lives and the clothes on our back, he came and ministered to us again in my parental home. After some 40 hours of praying with panic-stricken people and seeing to their immediate needs as best we could, it was a balm to our weary souls to have him listen to our own private tale of woe.

On Oct. 2 he would have been 87 years old. That is the day this piece is scheduled to appear in this paper and, therefore, it's meant as a tribute to his memory. On our first trip back there from Canada we saw him again. He was struggling with the disease which would claim his earthly life a few months later. I'm sure many people remember him with gratitude, as I do. By the grace of God he was allowed to touch countless lives, not only with his own very special brand of wit and wisdom but most of all with the Word of Truth. Nobody ever said it any better than Isaiah: "How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, 'Your God reigns!'"

Alice Los is a housewife living in Kemptville, Ontario.

Teaching science in a climate of controversy

... from previous page.

review of efforts to find the answer, we see that the origin of living things out of random events is extremely improbable. An interesting question is whether experimentation can ever prove that something happened by chance. Probably only faith, not science, can address the question of the origin of life.

The third big question asks where the first animals came from. In the end we see that scientific evidence on this question is lacking. Moreover, the longer we look without success, the greater becomes the likelihood that science will never be able to tell us. So we must be very careful when we try to speak scientifically on this subject.

The fourth question is: do we share common ancestry with apes? Again the scientific information is summarized in a way that is easy to read. We are told that missing links continue to be missing. The conclusion is that too many problems remain, and too little scientific information exists for scientists to say that humans share a common ancestry with apes.

The role of the teacher

Science teachers share with scientists a responsibility for public education about science. They should present the "unique character and significance of scientific explanation without ignoring or belittling other approaches to human understanding." The language of science is the language of probability. Statements about scientific conclusions need to be made with appropriate tentativeness. Public schools should not be the battleground for society's religious struggles.

If you are giving advice to teachers in Christian schools which function within a Christian community, your approach will be somewhat different from that of this booklet, though the analysis and conclusions will be much the same. This booklet is worth reading by teachers in Christian schools as well as in public schools.

This booklet already has had a major effect on the science teaching scene in the United States. It has been highly applauded, and it has received strong criticism both from creationists and from secular scientists.

Secular criticism

"Some outrageous and totally unfair criticism of 'Teaching Science in a Climate of Controversy' has come from scientists opposed to the Christian faith," says Dr. Robert L. Herrmann, Executive Director of the American Scientific Affiliation. A reviewer in *Creation/Evolution Newsletter* called the booklet "a travesty that insults every scientist whom it mentions ... and insults every teacher whom it seeks to manipulate and mislead."

"It seems that some unbelieving scientists are extremely threatened by a reasonable Christian approach to science," says Herrmann in response to this kind of shrill criticism. In contrast to that sort of criticism, the Associated Press sent out a very fair and congenial report on its wire service. Milder criticism centres on the question whether the booklet gives enough credit to the evidence for macro-evolution.

Canadian discussion

An all-day discussion of the booklet and its meaning for Canadians is scheduled to be held Saturday, Oct. 31, in the Spring Garden Baptist Church in Willowdale, Ontario, by the Canadian Scientific and Christian Affiliation, the Canadian affiliate of ASA. The discussion is open to the public, and science teachers are especially welcome. The booklet itself can be purchased in Canada by mailing an order with $6 to CSCA at One Massey Square, Suite 1910, Toronto, ON M4C 5L4.

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Anne Van Wyngaarden

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Many of you have much to say about how messy our "old countries" have become. Yet, isn't it about time we stopped throwing junk out of *our* windows?

If it bothers you as it does me, write letters to the editor; they always get read.

Visit the schools and get the kids to help clean up. A few days in the hot sun picking up garbage might cure both children and parents!

CANADA, KEEP IT BEAUTIFUL!

Anne Van Wyngaarden lives in Wellandport, Ontario.

Features

Dialogue over breakfast

Howard J. Van Till

Willem dePewsitter, in a moment of laudable courage, accepted an invitation to join Professor Nivlac for breakfast. This was an opportunity too valuable for Willem to pass up. He had lots of questions for the learned professor, and many words of admonition as well. Now was clearly the time to give Nivlac the benefit of his accumulated wisdom.

After the appropriate exchange of introductions and polite chit-chat, each man ordered breakfast and the conversation continued. It was't long before the dialogue took a sharp turn toward serious matters.

Willem: So, Professor, I understand you believe in the "big-bang" instead of creation.

Nivlac: Is that an either/or choice that I must make?

W: Well, the Bible tells us that God created the world, right?

N: Yes, it certainly does.

S: And your science says the world just poofed into being as the result of some big-bang explosion. So, which is it? God, or the big-bang?

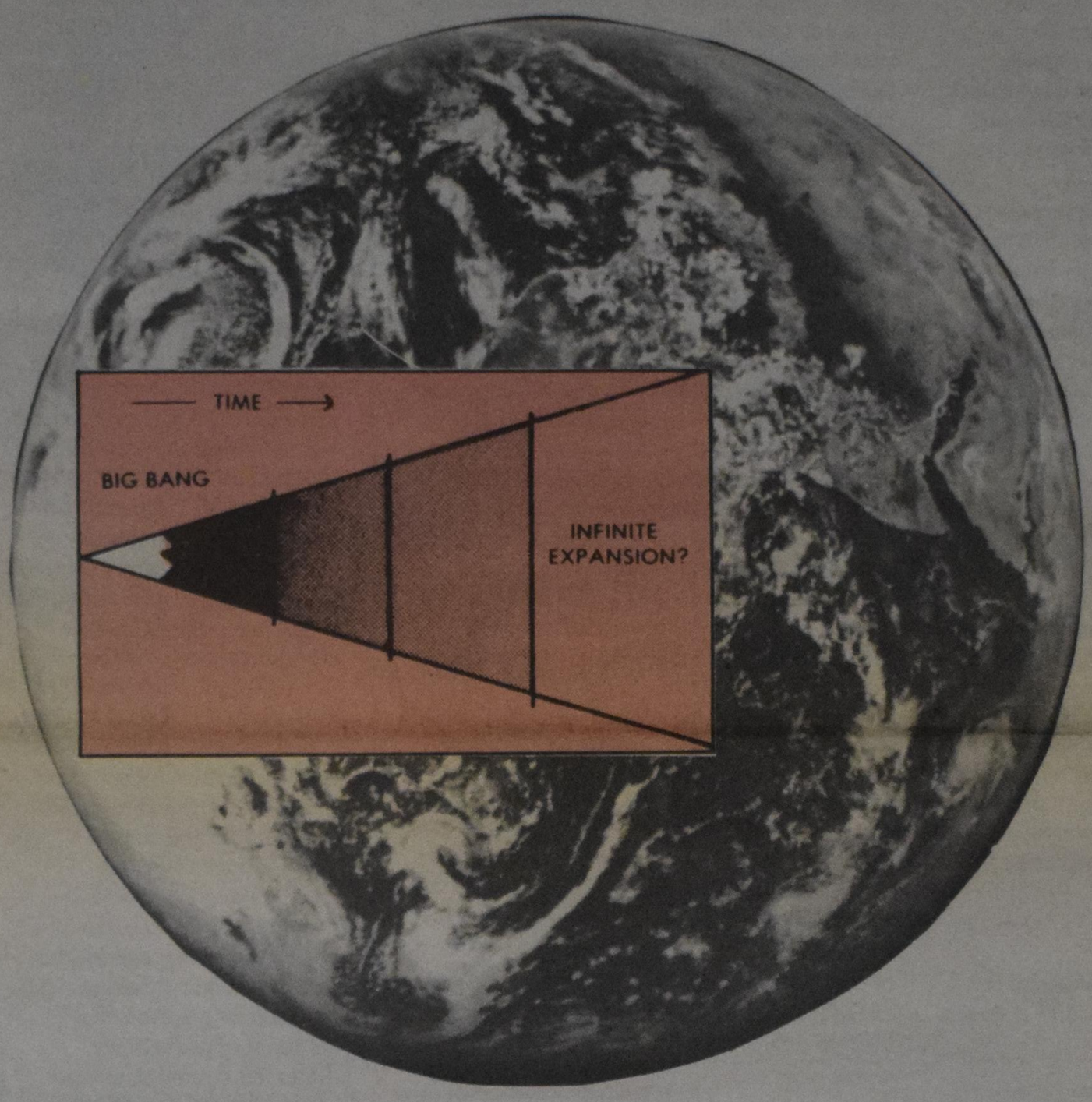
N: Wait just a minute, Willem. If we're going to get anywhere in this conversation, we've got to use our words very carefully. I've heard enough careless talk on this topic to fill one's quota for several lifetimes.

W: I asked you to make a simple choice between the big-bang and creation and instead you start to give me a lecture. Get to the point, please!

N: Sorry, Willem. The big-bang model of cosmic formation is *not* a rival to the doctrine of creation. As a scientific theory, it does not offer an answer to the profound question of ultimate origin. Rather, it is merely an attempt to understand the present state of affairs — the present structure, contents, and behaviour of the physical universe — in terms of an integrated and orderly history.

W: But isn't that what "origins" is all about? How things got to be this way?

N: Many people do speak of origins in that way, Willem, but I think that that approach just clouds the real issue. I judge that it's far more helpful to say that the real questions of origin are: Why is there *something* instead of *nothing?* Who, or what, is the source of the very *existence* of the world?



According to Professor Nivlac, the big-bang theory is not a rival to the doctrine of creation.

Questions about details of the world's formative history are very different from those questions. They are questions like: How did things come to have their present *form?* What events and processes took place in the past so that things have the particular structure and form that they have today? That's the kind of question that the big-bang theory deals with — questions about formative history, not the question of origin.

W: And if everything happened the way big-bang theory says, what did God have to do with it? Did he just get it all started? Was he merely the one who lit the fuse of the "big-banger"?

N: What did God do? Everything, Willem, everything! You see, God the Creator, as He is presented in the Bible, is not only the originator of the world's existence, but He is also the governor of its behaviour and the director of its formative history as well.

Science can deal with questions regarding the *behaviour* of physical systems, but cannot identify the power (or person) that *governs* that behaviour. Our scientific theories do a good job of describing what happens in some physical system and how the patterned behaviour of matter is related to its properties, but we are always left with the question, What, or Who, *governs* the behaviour of matter according to the patterns that science is able to describe?

As a Christian I would address this question of governance to the Bible. And when I do that, I find the Bible to be consistently emphatic in saying that God is the governor of all things in the physical world, and that He is the director of its history. Thus, the question of *governance,* just like the question of *origin,* is a religious question, not a scientific one.

W: Yes, but what are you driving at, Professor? I'm not sure what all this has to do with the original question.

N: Well, we started with the question, Big-bang or God. And I'm trying to say, both.

Let me try an illustration. What made it rain yesterday?

W: What do you mean?

N: Did yesterday's rain have anything to do with the low pressure centre that moved through this region?

W: Of course it did.

N: So, the rain, then, is a result of a natural process, something that can be described in terms of a "bunch of natural laws"?

W: Well, I suppose it is. Are you going to try to talk me into saying something different?

N: No, Willem. I'm going to offer you a choice.

Do you remember what it says in Psalm 135? Let me read it to you.

The Lord does whatever pleases him, in the heavens and on the earth, in the seas and all their depths. He makes clouds rise from the ends of the earth; He sends lightning with the rain and brings out the wind from his storehouses. (NIV)

In this passage and in many others, the Bible identifies God as the governor of atmospheric phenomena, the one whose power regulates our daily weather.

So here's your choice, Willem: Was it God or the low pressure centre that caused yesterday's rain?

W: That's not a fair question.

N: You're absolutely right. And when you asked me, big-bang or God? that wasn't a fair question either. In neither case are we called to make an either/or choice. Divine action and natural process should never be treated as if they were rival answers to the same question.

W: I'll have to think about that. I'm still suspicious that you tricked me somewhere, Nivlac, but I don't know where.

N: No tricks, Willem, I'm just asking for consistent thinking. I think that once you've learned to see God at work as the creator in a rainstorm, you should have no difficulty seeing God at work as the creator in every one of the events and processes that make up the big-bang scenario for the formative history of the physical universe. You might even be led to say, "The expanding universe declares the glory of God, and cosmic evolution proclaims his handiwork."

W: That's quite a mouthful, Nivlac.

N: Food for thought, Willem.

Howard Van Till is Professor of Physics and Astronomy at Calvin College, Grand Rapids, Mich., and the author of The Fourth Day.

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Joseph Scriven: "I call you friends ..."

Marian Van Til, from a report by John Van Harmelen

For 50 cents one can buy, in the Ontario Government Bookstore, 880 Bay Street, Toronto, a 90-page booklet describing Ontario historic sites, museums, galleries, and plaques.

One such plaque commemorates Joseph Medlicott Scriven, author of "Pray Without Ceasing," the poem which when later set to music, became the internationally known hymn "What a Friend We Have in Jesus." (The plaque is at the Pengelley Burying Ground, just east of Balieboro.)

Joseph Scriven (1819-1886) was a deeply devout man. A set of tragic circumstances helped bring him to that devotion. Just after Scriven graduated from Trinity College, Dublin, he was to have been married. In celebration, a beach party was scheduled. At that party, the bride-to-be drowned. The agony of that experience, and the religious influence of the Plymouth Brethren (which estranged him from his family), caused Scriven to leave Ireland, setting sail for Canada. (See K.W. Osbeck's *101 Hymn Stories*.) Scriven arrived in Port Hope — with a New Testament his mother had packed in his suitcase.

It took 10 years, however, for Scriven to come to taking that New Testament seriously. Scriven's reading in the gospel of John caused Jesus' words "I call you friends ..." to have special meaning to him. His famous hymn, written in 1855, was inspired by that passage. Scriven's confession in that hymn that Jesus bears all our sins and griefs was to be severely tested five years later. Scriven had once again met a woman he wished to marry, and almost unbelievably, once again his bride-to-be died before the wedding, this time of tuberculosis.

After that experience, Scriven threw himself even more diligently into philanthropic and church work, serving the Plymouth Brethren as a lay preacher for many years. Scriven is described as having been a well-liked man who gave generously to the poor. He "had the face of an angel" and "light blue eyes that sparkled when he talked," said acquaintances.

But even at the end, Scriven's life — and death — were marked with tragedy. Scriven spent his last days, tired and near senility, in the home of a Mr. Sackville. He died after stumbling into the little creek which ran a hundred yards from Sackville's house, drowning in less than six inches of water. His friend said Scriven died in an attitude of prayer.

A few days before, Sackville had found Scriven's poem, "Pray Without Ceasing" in a scrapbook. Scriven said he had written the poem 31 years earlier for his mother more than for himself. Sackville made himself a copy of the poem, made another for a local newspaper, and a third for a religious journal. The poem was set to a tune by William Converse (though Scriven had preferred another) and the resulting hymn "What a Friend We Have in Jesus" soon "became enshrined in the hearts of Christians the world over, and has found a permanent place in the hymnody of the church universal," says the plaque commemorating its author.

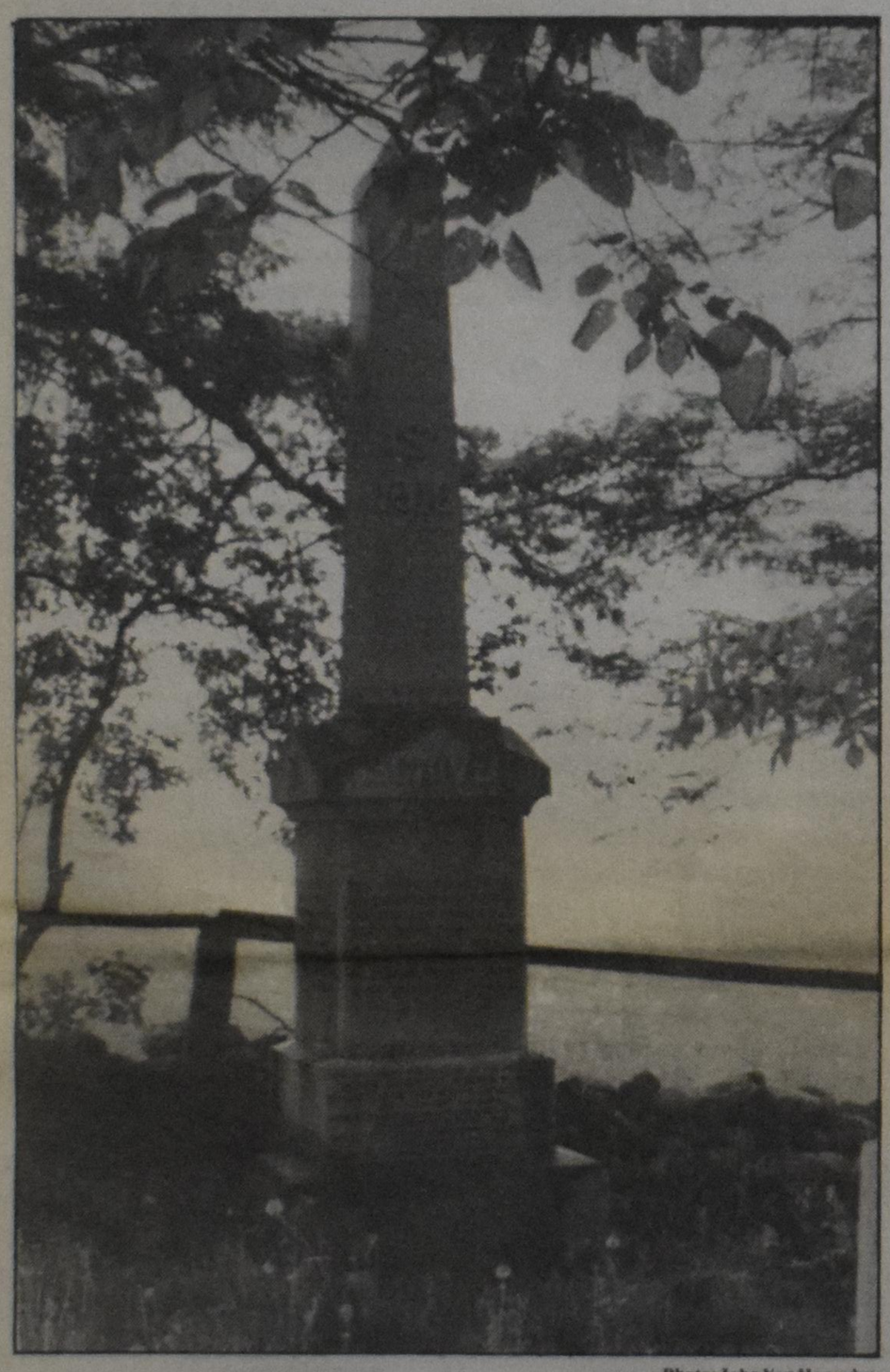

Photo: John Van Harmelen

The burial place of Scriven near Balieboro.

What a Friend We Have in Jesus

What a Friend we have in Jesus. All our sins and griefs to bear;
What a privilege to carry everything to God in prayer!
O what peace we often forfeit, O what needless pain we bear,
All because we do not carry everything to God in prayer.

Have we trials and temptations? Is there trouble anywhere?
We should never be discouraged; take it to the Lord in prayer!
Can we find a friend so faithful, who will all our sorrows share?
Jesus knows our every weakness; take it to the Lord in prayer!

Are we weak and heavy laden, cumbered with a load of care? —
Precious Saviour, still our refuge! — Take it to the Lord in prayer!
Do thy friends despise, forsake thee? Take it to the Lord in prayer!
In His arms He'll take and shield thee; Thou wilt find a solace there.

(Try singing this hymn to **BLAENWERN** *or* **BEECH SPRING** *for a renewed appreciation of this text.)*

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Keep trees singing

Rem Kooistra

"all the trees of the forest ... will sing before the Lord ..." (Psalm 96:12)

Once I took a trip through Nigeria, Africa. My friend said about our visit to that wonderful country, pointing to me: "Then he saw yet another tree and had to make one more picture." Indeed, I am a lover of trees. I believe that God loves trees also. Just like the trees love God and sing before Him when He comes.

Trees are precious. Recently, forest fires destroyed many of California's majestic redwood cedars and sequoias. Some of them were more than a thousand years old. We will never see them replaced.

Because of humanity's greed and irresponsible pursuit of materialistic "progress," trees are suffering and dying. Such trees cannot sing before the Lord anymore, can they?

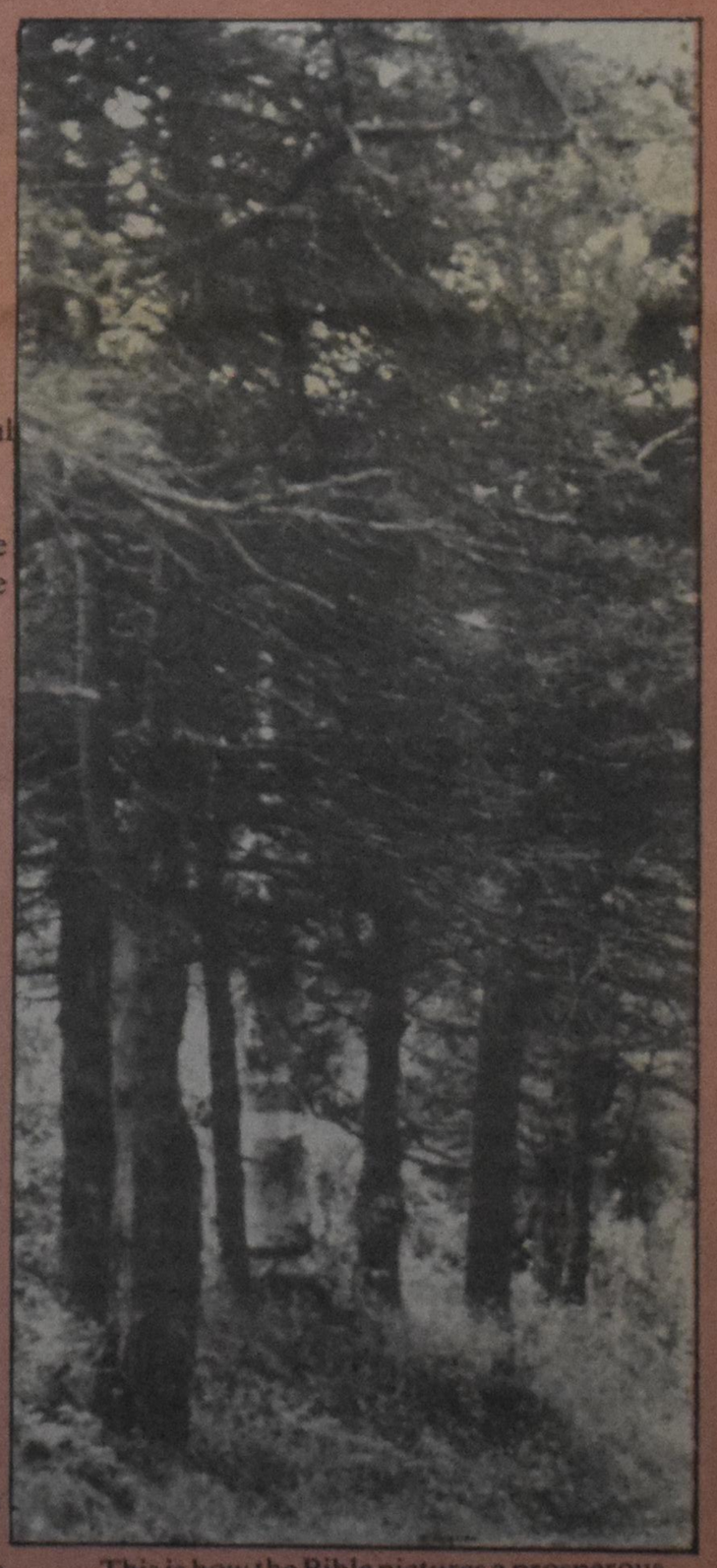
We could call them "silent trees," just like we speak about "Silent Spring." (*Silent Spring* is the title of a book written by Rachel Louise Carson, in 1963 about DDT pollution.) We have lots of silent trees due to acid rain. In Korea, many of the defoliated trees are silent because of relentless warfare.

God knows our mind. Therefore, He stated in Deuteronomy 20:19:

When you lay a siege to a city ... do not destroy the trees by putting an ax to them, because you can eat their fruit. Do not cut them down. Are the trees of the field people, that you should besiege them? However, you may cut down trees that you know are not fruit trees and use them to build siege works until the city at war with you falls.

Even though this passage allows a limited use of trees "that are not fruit trees" for long-lasting sieges, God reminds us of the fact that all wars are against people. We should not needlessly destroy trees. God says, "Don't fight trees."

Trees are precious; they are more than dollars and cents. The Israelis seem to understand this. Since their war of independence in 1948 they have planted millions of trees; and it pays.



This is how the Bible pictures a prosperous God-fearing person:

He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not whither.
(Psalm 1:3)

God likes trees with leaves.

Let us continue in our efforts to keep the trees "singing before the Lord." I, for one, like to listen in on their singing.

Rem Kooistra is a retired minister of the Christian Reformed Church. He is still active on university campuses. He lives in Waterloo, Ontario.

Feature

When bullets become blessings

Dick and Evelyn Bouma

The tropical night air was heavy with threat that Friday evening. At 23:00 hours, Alfonso Balcells' Lancer pulled to a stop at the subdivision barrier separating Sta. Clara East from our city block in Sta. Clara West, The Philippines.

Our eldest son, Paul, 30, had come to the end of his four-week visit in Bacolod City. He was accompanied on that Friday night by his childhood friend and playmate, Alphonso, also 30 and single, a tall, fair Spaniard from a prominent Bacolod landed-family.

The young men had been deep in discussion: how must these youthful landholding Hacienderos respond to the new financial threats of a severe government land-reform program and to the increasing dangers from rebel New People's Army (NPA) fire-raids from the hills? The discussion had focused down on inner spiritual values, "Such intolerable pressures can only be faced if we return back to Jesus' words to the disciples, "watch and pray that you do not give way to temptation."

The discussion was shared with the guard at the gate to our subdivision. The guard too feared a sudden surprise attack by anonymous rebel terrorists who might use our subdivision as a retreat shortcut to the nearby NPA safehouses in the Banago Squatter area, just north of us. Yes, the guard could well afford to pray, "Watch and pray!" during nights like these ....

Their brief words were interrupted by the sudden arrival of a civilian pickup truck, from which spilled 10 heavily armed men, who saw the two "white" boys and shouted, "Freeze!" and immediately the pickup crew began to spray the guard post and the shadows beyond with the staccato stutter of automatic small-arms fire. Paul and guard dropped to the ground, like Alphonso took to his long heels, fleeing like a ghost into the darkness, with the cry, "This is it! This is it! Run, Paul!"

Photo: *Newsweek*

NPA leaders set up a scale model of a local town to prepare for an attack.

One short block away, my wife and I, already tense, intuitively knew that our son Paul was in trouble when we heard the shooting. We went to the dining room table and bowed together before the Lord's throne seeking his gracious care and rescue for Paul and his friend Alphonso.

Back at the guard house, when the shooting stopped a commanding voice from the unidentified attackers demanded that Paul get up from street level, and pushed onto the truck. As he was driven a short way to a compound staging area, he was blindfolded, and a careful inquiry was made into his identity. The questions indicated that this band of raiders were attempting to locate two Russian "advisors" who had joined NPA rebel troops in the hills of Negros. It was thought that the two fair-skinned lads were those Russians.

Paul gave a clear account of his American tourist status: he was immediately put back into the pickup and driven to the Philippine Army Headquarters inside the city where he was again interviewed. This time it was the provincial commander who spoke with him, profusely apologizing for the inconvenience and embarrassment which his trigger-happy troops had caused.

The commander then dialed our home-phone to tell us that Paul was safe and would soon be brought to our home with a staff car. At 1:30 a.m. he walked through our gate, grateful to be alive and home again. After alerting another Spanish friend about Alphonso's predicament, Paul prepared to shower and discovered a still bleeding wound in his left thigh, which had been caused by a deflected spent bullet. It had been a close call indeed!

But, where was Alphonso Balcells? There was no possibility of locating him in the darkness and under the 24:00 hour curfew. Was he wounded, perhaps bleeding to death?

Alphonso had run swiftly when shooting began as far as the dark street gave him cover of darkness. When he heard more weapons fire, and suspecting that they were still looking for him he slid down into a filthy drainage ditch, and spent the next six hours with the rats and cockroaches. Around 05:30 when daylight broke, he cautiously scrambled out of the ditch and swiftly walked to a nearby cousin's home, where he washed, showered and called his parents.

Four days later, noticing a sliver? or a thorn? penetration in his left thigh, he reported to the hospital for a quick check-up to get the sliver removed. The doctor discovered two mean pieces of shrapnel embedded in muscle tissue.

Yesterday Alphonso sat at our breakfast table, reading Psalm 59 with us. With eyes wide open in surprise and glowing with admiration of faith, he read:

Deliver me from my enemies, O my God:
Set me securely on high away from those who rise up against me:
Deliver me from those who do iniquity,
And save me from men of bloodshed.
For behold, they have set an ambush for my life ...
Arouse thyself to help me ...!
God is my stronghold.
My God in his loving kindness will meet me;
God will let me look triumphantly upon my foes.
As for me, I shall sing of thy strength;
Yes, I shall joyfully sing of thy loving kindness in the morning,
For thou hast been my stronghold and a refuge in the day of my distress.
O my strength, I will sing praises to thee!

This was Saturday, Aug. 29, 1987, when *bullets become blessings!!!*

Dick and Evelyn Bouma work for Christian Reformed World Missions in the Philippines.

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The world is complex, confusing and secular.

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Memo #3 : to Stan

A reader told me that one reason why some young Calvinist families do not subscribe to C.C. is because they prefer to be unmodified Christians instead of "Reformed" Christians.

I like their sense of priorities. Of course, we are Christians before we are anything else. But we still have to make our selection in the supermarket of ideas, right?

Step right up, ladies and gentlemen. What's it going to be?

- the anabaptist view of government? (Christians should not get involved in politics because government falls outside the Kingdom)
or the Calvinist view? (we are called to participate in politics because government is a created institution)

- the liberal view of religious education? (religion is private for after school)
or the covenantal view? (God wants to be honoured during school hours)

- the fundamentalist view of salvation? (prepare souls for heaven)
or the Reformed view? (invite people to renew their lives for now)

Unless our young adults learn to understand their own tradition and other traditions in the light of their own, they will not make intelligent choices in the store of perspectives.

Can they afford not to read Calvinist Contact, a consumer's guide to biblical thinking?

We need to focus on the young adults, Stan.

Bert

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Religion

Promises of healing attract many

Paul De Groot

It is a Friday night, not Sunday. But St. Joseph's church in Spruce Grove, Alberta, is running out of chairs.

There are perhaps 1,000 people in the attractive, modern sanctuary. Their cars line the local streets for blocks.

They are there to attend a healing service. Long a feature of Protestant revivalism, healing services have seen increasing popularity in the Catholic church, particularly among those who are members of what is known as the "charismatic renewal movement" in the Catholic Church.

The word "charismatic" comes from a Greek word meaning "gift." The movement, which has little institutional power, but which enjoys strong support from many laypeople and the tolerance, if not involvement of most bishops, emphasizes the power of the Holy Spirit to bring spiritual and physical healing, through the spiritual gifts given to Christians by the Holy Spirit.

Acquinas wouldn't recognize it

Like any service, this one has singing, provided in this case by a band of guitarists and others gathered around music stands near the front of the church. The music is modern, with a beat which a St. Thomas Acquinas would probably not recognize.

At times everyone in the whole congregation, mainly older people but with a number of teenagers and families with children, seems to be going their own way, with people saying, "Hallelujah," "Praise the Lord," speaking in tongues, sounding as though they are speaking some unrecognizable foreign language.

There is a sermon at this service, a relatively long one by Catholic standards. One of the reasons so many people are here tonight is the speaker, Filipino priest Father Palidnor, noted for the healings occuring during his services in the Philippines.

Father Palidnor did not start out as a healer. He was introduced to the charismatic renewal movement while studying and working in the United States.

Standing in front of the altar, he tells his audience about the growth in numbers of his community in the Philippines, which now draws 3,000 people to each service. But the real test of its success is that it is "making people grow in the Lord," he says.

God wants his people to seek medical care when they can, Palidnor says. But he also tells them to "trust him and lay hands on those who are sick."

Healing miracles can happen at any time, he says, citing one man who was healed during communion, and another during a time of singing and praise.

Believers must remove obstacles to the healing power of God, Palidnor says.

"The Lord will heal if you allow him to touch you. God loves us. Jesus loves us and wants to help us. But you have to remove the obstacles to God's power."

The number one obstacle is sin. "To come before the Lord for healing, you must repent of your sin. You must not only ask the Lord forgiveness for your sin, you must forgive those who sin against you."

In one case, says Palidnor, he was asked to pray over a physician with terminal cancer.

"Since the number one cause of cancer is hatred, anger, resentment, I asked if he was angry at anyone. He told me he hated another doctor and wanted him destroyed."

"I said, 'this is the cause of your cancer. If you will not forgive I will not pray over you, because you will never be healed.'"

The man repented, confessed his sin, and prayed with Palidnor. Two months later, Palidnor heard that he had been released from hospital.

Remove all obstacles

Most of you who ask for healing, I ask you to remove all obstacles, all anger, resentment. Renounce all that and call on the Lord," Palidnor concludes.

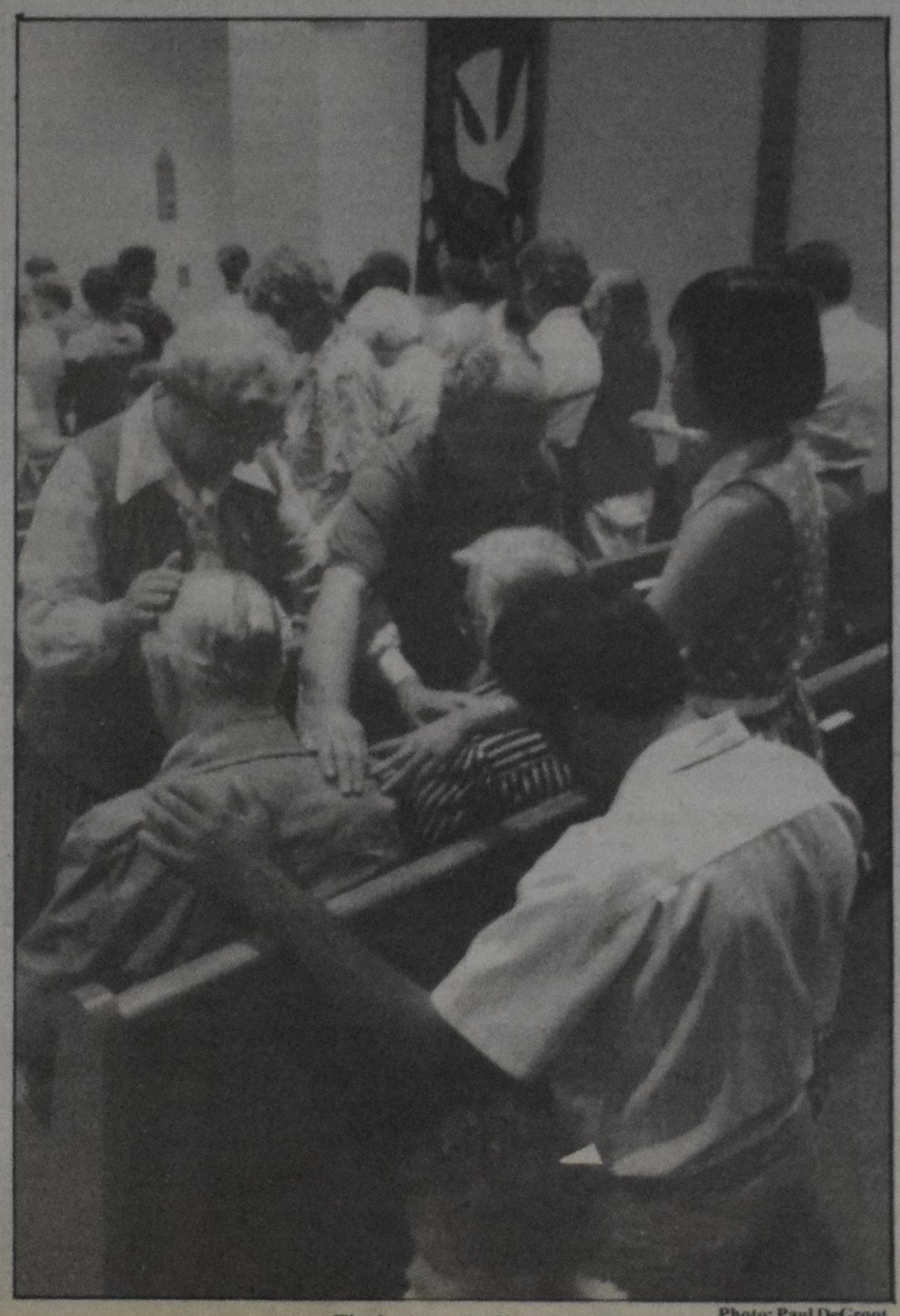
The sermon is followed by an offering. Ushers carry baskets at the ends of long poles to collect money from the audience. Most of the bills are small, but some are tens and twenties.

In spite of the crowd, the communion service goes smoothly. People circle up to the front to receive the communion elements and find their seats again. During one of the songs, the audience claps in time to the music.

Palidnor wants to know if anyone "felt the healing touch of the Lord during the communion," and seven people raise their hands.

"Let's give the Lord a big hand. Even during the mass the Lord is healing, the Lord is present," Palidnor says. His audience applauds eagerly.

In many healing services, people come to the front where the priest anoints them with oil and prays with them. Sometimes people gather at points around the sanctuary after the anointing, where priests or lay people pray with them for several minutes. But the crowd is too large for that tonight, says Palidnor, so he announces that members of the congregation will lay hands on others who are sick, and pray over them.



The laying on of hands for healing. Photo: Paul DeGroot

Palidnor asks those who suffer from diseases of internal organs, such as heart, lung and kidneys, to remain sitting. The rest of the congregation will lay hands on them and pray along with him for their healing, Palidnor says.

A chain of hands

Turmoil breaks out briefly as people rise and re-arrange themselves around those who remain sitting. Some lay their hands directly on the heads or shoulders of the sufferers. Others lay their hands on those who are laying hands on others, forming chains of up to a half-dozen people around some of those who are sick.

"Lord Jesus, lay your hands on these people," Palidnor prays. "Make our hands your hands. We are your people, members of your body. As we lay our hands on your people, let your healing be released."

"Lord, restore those functions. Make those bones that may be broken, make them normal again. Those muscles that are damaged, restore them again. Those joints that may not be working, Jesus, touch them. Let the power of your precious blood touch them."

His voice softens to a whisper, and the prayers of the congregation, a chorus of "Yes, Lord," "Alleluia," and some strange sounds — people speaking in tongues — become audible.

"Thank you Father, for your healing. We know you have given us this power, and we claim your power as we lay our hands on your people."

Palidnor repeats similar phrases softly, ending his prayer at one point with a series of phrases in tongues.

The congregation shuffles as various ailments are prayed over: diseases of the limbs, of the skin and face, serious life-threatening conditions.

Finally, they all take their seats and Palidnor asks whether they have felt healing tonight. Anna Folens, healed of crippling arthritis at a similar service in June, stands and waves her hands over her head, and points to her crutches on the altar.

Another woman stands and explains earnestly that she had a serious headache which would not go away, but now she does not feel the pain. Another's chest pain has gone away. One woman who was praying for others says she still feels a burning sensation along her arm and shoulders.

"So, brothers and sisters, that's how the Lord works," says Palidnor. He urges the congregation to continue to pray over the sick.

"The power is in the church. When Jesus ascended into heaven, He gave all his powers to the church. 'The man who has faith in me will do the works I do' is what Jesus said."

"The power of the Lord will be manifest in people who love the Lord and follow the Lord," he concludes.

The service ends quietly, nearly three hours after it began. People rise and talk, smiling and happy.

One person has left early. A friend pushes her wheelchair to a waiting van. Maybe she will come back, another time.

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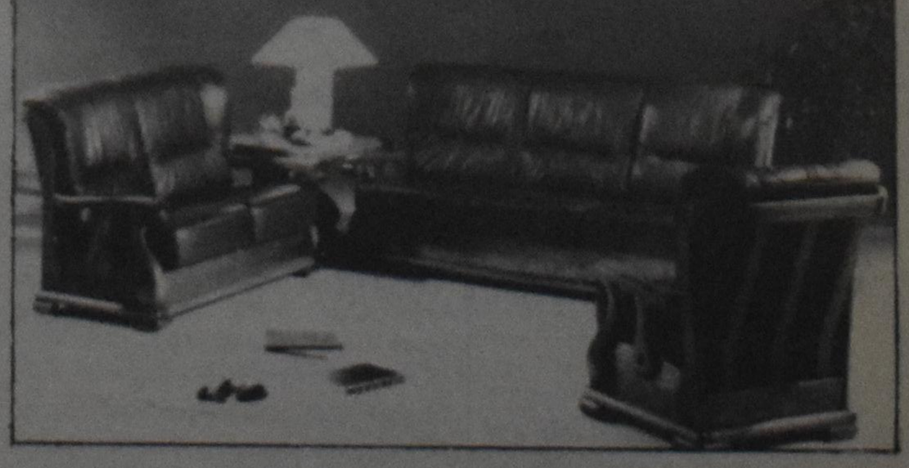

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Note our new address: Calvinist Contact Publishing Ltd., 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9

Marriages

BAKKER-HEUVING: Mr. and Mrs. Jim Bakker of Putnam, Ont., are pleased to announce the forthcoming marriage of their only daughter HELENA RUTH to BENNY EBE, son of Frans Heuving of London, Ont. This Christian marriage will take place, the Lord willing, Oct. 3, 1987, at 3 o'clock in the Ingersoll Chr. Ref. Church. Rev. John VanTil officiating.

HAMSTRA-SCHALK: Wick and Wilma Hamstra are happy to announce the forthcoming marriage of their daughter JANE to PETE Schalk, son of Peter and Becky Schalk. The wedding ceremony will take place, D.V., on Oct. 17, 1987, at 6:30 p.m., in the East Chr. Ref. Church, Strathroy, Ont. Rev. J. Tangelder officiating.
Future address: 171 Maria St., Strathroy, ON N7G 2X1

WASSENAAR-VANDENENDE: With joy and thankfulness to God, George and Jane Wassenaar of Wellandport are happy to announce the marriage of their daughter, CHARLENE to TiMOTHY, son of Rev. and Mrs. Anthony VandenEnde of Brampton. This celebration of love will take place, the Lord willing, Saturday, Oct. 10, 1987, 2:00 p.m., in the Riverside Chr. Ref. Church, Wellandport, Ont., with Pastor J. Veldman and Pastor A. VandenEnde officiating.
Future address: General Delivery, Wellandport, ON L0R 2J0

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Obituaries

On Monday, Sept. 14, 1987, very suddenly and unexpectedly, our heavenly Father took unto himself our dear brother and uncle,

PIETER DYKSTRA

in his 61st year.
Husband of Folly Bonnema-Dykstra. His passing saddened us all very much but we also have the assurance that he is now at home with the Lord whom he truly loved and wanted to serve.
The brothers and sisters:
Arnold & Johanna Dykstra — Pictou, N.S.
Louw & Baukje Dykstra — Rockfield, Pictou Co., N.S.
Frank & Gail Dykstra — Durham, Pictou Co., N.S.
Griet & John Smees — Damwoude, The Netherlands
John & Annebeth Dykstra — Durham, Pictou Co., N.S.
and all the nieces and nephews.
The funeral took place from Emmanuel Chr. Ref. Church of New Glasgow, N.S., on Sept. 17, 1987, at 2 p.m.
Psalm 39 depicts life as a traveller passing through the earth, a fleeting moment to the Lord. Pieter's span of life was not long. Psalm 39 also states that our hope is in the Lord. Our brother's hope indeed was in the Lord. We shall miss his smile, his jovial manner, and his genuine thirst for life. But we shall also continue to join our voices in singing his favourite hymn:
My Jesus I love Thee, I know Thou art mine;
I'll love Thee in life, I will love Thee in death;
And praise Thee as long as Thou lendest me breath;
And say, when the death-dew lies cold on my brow;
If ever I loved Thee, my Jesus, 'is now.

"Then I heard a voice from heaven say, 'Write: Blessed are the dead who die in the Lord from now on.' 'Yes,' says the Spirit, 'they will rest from their labour, for their deeds will follow them." (Rev. 14:13)
Taken up suddenly, on Sept. 14,

PETER DYKSTRA

at the age of 60.
Beloved husband, father, father-in-law and grandfather of:
Folly Dykstra — R.R.1, New Glasgow, N.S.
William & Johanna Dykstra; Mark, Jason — Scotsburn, N.S.
Walter & Innie Dykstra; Kevin, Trevor, Derek — Hopewell, N.S.
Arnold & Debbie Dykstra; Andrea, Janna Leigh — Black Point, N.S.
Gerald & Susan Dykstra; Jonathan, Matthew, Ashley — Haileybury, Ont.
John & Mary Dykstra; Gerard, Jacqueline — Kentville, N.S.
Alice Dykstra — at home
Home address: R.R.#1, New Glasgow, Pictou County, N.S. B2H 5C4

Obituaries

"The Lord is my shepherd."
On Wednesday, Sept. 16, 1987, our Lord suddenly called home,

MARY MEDENBLIK
(nee Heinis)

age 68 years.
Beloved wife of Julius Medenblik.
Dear mother of:
Beatrice & Rusty Hoekstra — Camlachie, Ont.
Nick Dragstra — Chatham, Ont.
John & Diane — Blenheim, Ont.
Margaret (Mag) & Tom Rice — London, Ont.
Bert Dragstra — Victoria, B.C.
Also surviving are 10 grandchildren.
Dear stepmother of:
Catherine & John Hosegrove — St. Catharines, Ont.
Martin & Margaret Medenblik — Chatham, Ont.
Elco & Tina Medenblik — Chatham, Ont.
Helen & Roy Campbell — Kingsville, Ont.
Mrs. Medenblik is also survived by one brother, Dick Heinis of Chatham, Ont., and one sister in The Netherlands.
She was predeceased by her first husband Albert Dragstra (1977).
Home address: 40 Elm St., Apt. 327, Chatham, ON N7M 6A5

"My chains fell off, your voice I knew; I rose, went out, and followed you."
On Sept. 2, 1987, the Lord took to himself again our very dearly loved daughter and sister,

"JANTJE" JANE RUSTICUS
(nee Folkema)

age 46.
Beloved wife of Edward Rusticus and devoted mother of Owen, Martin, Sheila and Eric of London.
Eldest daughter of Marten and Akke Folkema, Beachville.
Dear sister of:
Gary & Rhea Folkema — Ingersoll
Luke & Marg Folkema — Beachville
Elgin & Ruby Hartsell — Innerkip
Susan Folkema — London
Predeceased by her sister Karen Mulder (1983).
She was a loving aunt to 10 nieces and eight nephews.
The memorial service was held on Saturday, Sept. 5, 1987, in the Ingersoll Chr. Ref. Church. Pastor Philip Stel officiating.
Home address: Beachville, ON N0J 1A0

On Friday, Aug. 28, 1987, the Lord took home, after a short illness, our brother and brother-in-law,

JACOB TIMMERMAN

at the age of 61.
Husband of Jean Timmerman (nee Vreugdenhil), Shallow Lake, Ont.
Hennie & Gerard Lankhof — Chatham, Ont.
Alice & Lambert Pietens — Thamesville, Ont.
Case & Jessie Timmerman — R.R.#3, Chatham, ON N7M 5J3

Obituaries

"Let the little children come unto me, for theirs is the Kingdom of heaven." (Luke 18:15-17)
On Aug. 15, 1987, the Lord entrusted to our care one of his little lambs,

NATHANIEL HENDRIK

and on Sept. 8, 1987, the great Shepherd called him home to live with him forever.
Nathan is loved and remembered by his parents John and Michelle Wassenaar; grandparents: Henk and Joanne Knevel, Hamilton, Hendrik Wassenaar, Alphen a/d Rijn, The Netherlands, great-grandparents: John and Christina Colyn, St. Catharines.
Aunts and uncles:
Andrea Knevel & John Mulder — St. Catharines
Almyra Knevel — St. Catharines
Peter Knevel — Hamilton
Ria Wassenaar — Arnhem, The Netherlands
Kees & Ina Wassenaar — Alphen a/d Rijn, The Netherlands
Barend & Marjan duClou — Waddinxveen, The Netherlands
Gerard Wassenaar — Alphen a/d Rijn, The Netherlands
Henry & Annemarie Wassenaar — Alphen a/d Rijn, The Netherlands
Cousins: Thymen, Heinze and Johan.
Funeral services were held on Sept. 11, 1987, in Ebenezer CRC with Rev. N. Cornelisse and Rev. G. Ringnalda officiating.
Home address: R.R.#1, Jarvis, ON N0A 1J0

Tzum, Friesland — Edmonton, Alta.
Oct. 31, 1901 — Sept. 17, 1987
Suddenly and unexpectedly, the Lord took home his child,

ALE BROUWER

Beloved husband, father, grandfather and great-grandfather of:
Saakje Brouwer (nee Andela)
Melvin & Lenore Brouwer — Edmonton, Alta.
Alan
Jeff & Zora
Leanne
Alice & Evert Van Sloten — Mississauga, Ont.
John & Fran (Sarah)
Al
Sharon
Edward
Marlene
Wytze & Geraldine Brouwer — Edmonton, Alta.
Lisa
Allan
Lawrence Brouwer — Edmonton, Alta.
Dianne & Arend Kersten — Waterdown, Ont.
Shelley
Lori Anne
Tricia
The funeral was held on Monday, Sept. 21, 1987, at 10:00 a.m., in the Third Christian Reformed Church of Edmonton. Rev. S. De Waal officiating.
"'k Zal dan gedurig bij U zijn
in al mijn noden, angst en pijn,
U al mijn liefde waardig schatten,
wijl Gij mijn rechterhand woudt vatten!
Gij zult mij leiden door uw raad,
O God, mijn heil, mijn toeverlaat,
en mij, hiertoe door U bereid,
opnemen in uw heerlijkheid."
(Psalm 73:12)
Home address: 5916 - 137 Ave., Edmonton, AB T5A 1C9

Teachers

COBOURG: Northumberland Chr. School will need an experienced teacher for the **primary grades,** beginning in Sept., 1988. Send application and a statement of philosophy to: Mr. Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8; ph. 416-372-8766. Consider joining a culturally aware community in a "school with a difference" that is 'child-oriented, teacher-directed, Christ-centred and community-supported.'

BRANTFORD: Due to maternity leave we are looking for a **Kindergarten** teacher for **Brantford Chr. School,** from Jan. 4, 1988, until the end of the school year. This is a part-time position, 3 days per week (Mon., Wed., Fri.) and also a possible 2 mornings remedial. Submit resume to: Mr. C. Vanderveen, Principal, c/o the school at 7 Calvin St., Brantford, ON N3S 3E4; telephone: (519) 752-0433.

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Accommodation

I am looking for a place to stay, room and board, in Toronto, preferably in the area of the DeVry Institute of Technology, starting sometime near the end of Oct. Or I am looking for 2 or 3 other males who want to share an apartment in Toronto. Please call me at (519) 638-2851; or write: Kevin Geerlinks, Box 162, Drayton, ON N0G 1P0

Business

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

Miscellaneous

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member National Committee
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(204) 338-1791
or
Douwe Vanderwell
member National Committee
4 Glenhaven Cr.
St. Albert, AB T8N 1A5
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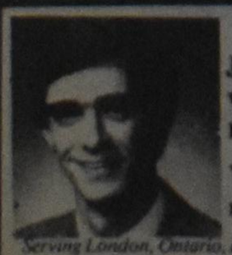

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Events

Christianity flourishing in Ethiopia despite Marxist crackdown

ADDIS ABABA (APS) — Thirteen years of Marxist rule in Ethiopia have not succeeded in curbing the growth of the Protestant church, in spite of the fact that 95 per cent of Ethiopia's churches remain closed today.

Although significant pressure has been exercised by the government of Colonel Mengistu Haile Mariam to eradicate the practice of the Christian faith, that same pressure may be responsible for the astonishing growth of the Ethiopian church.

Last year alone, the Lutheran Mekane Yesus church reported an increase of 50,000 new members and the Ethiopian affiliation was classified as the "fastest growing Lutheran church in the world," according to Oyvind Aadland, a missionary with the Norwegian Lutheran Mission.

Most of the churches which were "nationalized" by the Ethiopian government in the early days of the military coup which ousted Emperor Haile Selassie, remain closed or house a variety of government offices today. Yet the same regime which ordered the confiscation of church properties and the imprisonment of thousands of Christians over a 10-year period beginning in 1974, looks the other way when Christians meet in house churches today.

With the loss of church structures in which to meet, Christians have developed an intricate and highly-organized network of house churches which have thrived in spite the fact that houses are subject to confiscation and members to imprisonment if worship services are discovered.

However, leaders in Addis Ababa report that these restrictions have relaxed considerably in recent months. This apparent change in attitude was confirmed by an evangelist who had previously served a three-year prison sentence and lost his house for violating orders against house churches.

According to Dr. Tokunboh Adeyemo, General Secretary of the Association of Evangelicals of Africa and Madagascar, Christians can expect the relatively relaxed atmosphere to continue, "as long as the present head of state, Mengistu, remains in power. People say that Mengistu is less ideological than some of the men within the supreme council in power there. If you were to get a party man in leadership the program would not continue."

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Spring Semester of 1988

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Call collect (712) 722-3771
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Deadline: November 1, 1987

Advertising deadlines

Dated	Mailed	Two column ad deadline	Classified deadline
Fri.Oct.9	Tues.Oct.6	Wed.Sept.30-8:30a.m.	Thurs.Oct.1-8:30a.m.
Fri.Oct.16	Tues.Oct.13	Wed.Oct.7-8:30a.m.	Thurs.Oct.8-8:30a.m.
Fri.Oct.23	Tues.Oct.20	Wed.Oct.14-8:30a.m.	Thurs.Oct.15-8:30a.m.

Women! You are invited to attend

Fall Rally

in the Bethel CRC, London, Ont., on Gore Rd.
on Thursday, October 15, 1987 at 10 a.m., D.V.

Speaker morning session: Rev. Wayne Brouwer
Theme: Walking in the Light
Speaker afternoon session: Mr. Robert Tucker of COMA
(Council on mind abuse)
Topic: Cult Phenomenon

Hosted by Chr. Ref. Women Societies of London Region

Sarnia & Chatham regions are warmly invited.
Bring your own lunch — coffee provided — cost: $3.00
Wear a name tag.

Organist:
Klaas J. Mulder

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Director:
Leendert Kooij

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Ontario Christian Music Assembly

Tuesday, Nov. 3, 1987 – 8:00 p.m.
Central Presb. Church (Charlton & Caroline) **HAMILTON**

Friday, Nov. 6, 1987 – 8 p.m.
St. James Cathedral (King & Church) **TORONTO**

Saturday, Nov. 7, 1987 – 8 p.m.
George Street United Church **PETERBOROUGH**

Admission $7.00 Golden Age & Students $5.00

Calendar of Events

Oct. 2	Open house at Calvinist Contact's new office located at 261 Martindale Rd., Unit 4, **St. Catharines,** Ont. From 4 till 10 p.m. Join us for refreshments and see how C.C. comes to you, step by step!
Oct. 2	Inspirational meeting at 8 p.m. in Bethel CRC, **London,** Ont. Speaker: Rev. Arthur Besteman on "CRC future, where do we go from here?" Sponsor: Concerned members of the CRC of Classis Chatham.
Oct. 3	Sixtieth anniversary and reunion of "Christelijk Lyceum (HBS)" in **Apeldoorn, The Netherlands.** On this occasion the school will publish a book commemorating the airplane accident in Oct., 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.
Oct. 3	All-day Coffee Break and Story Hour Inspirational Rally at the TDCH, **Woodbridge,** Ont. For info. call Olga Anjema at (519) 786-5557.
Oct. 6	Lecture by Alex Sim, farmer/sociologist, on "Spirit, Agriculture and Rural Community," at 8 p.m., University of **Guelph,** Animal Science Building. Cost $2.00. Sponsored by CFF of Ont., CRC Huron Campus Ministries, Jesuit Farm Project, MCC and others.
Oct. 9	Inspirational evening at 8 p.m. in Maranatha CRC, 301 Scott St., **St. Catharines,** Ont. Guest speaker: Dr. Robert Grossman (M.A.R.S.) on "The beauty of Reformed liturgy in corporate worship." Discussion. For info. call (416) 562-4276.
Oct. 9-10	25th anniversary celebrations of the Thunder Bay Chr. School, **Thunder Bay,** Ont. All former teachers, students and supporters are invited to celebrate God's faithfulness.
Oct. 9-10	TDCH 25th anniversary! Oct. 9: 8 p.m. evening of entertainment; Oct. 10: 2 p.m. open house and reunion; 7 p.m. anniversary banquet. Please call TDCH in **Woodbridge** to reserve banquet tickets (416) 851-1772.
Oct. 3-18	25th anniversary of the Blyth CRC, **Blyth,** Ont. For info. phone Fritz Datema at (519) 526-7202.
Oct. 10	Organ concert by Andre Knevel in the Providence CRC, **Beamsville,** Ont., at 8 p.m.
Oct. 15	Fall Rally hosted by C.R. Women Societies, London Region, in Bethel CRC, Gore Rd., **London,** Ont. Starts 10 a.m. Speakers: Rev. Wayne Brouwer and COMA's Robert Tucker. Sarnia and Chatham regions are warmly invited.
Oct. 16-18	Salem Marriage Enrichment Weekend at the Aurora Conference Centre, **Aurora,** Ont. For info. call Salem's Hamilton office at (416) 528-0353.
Oct. 17	Organ concert by virtuoso organist Andre Knevel at 8 p.m., Christ Church Cathedral, James St., **Hamilton,** Ont. Tickets at the door.
Oct. 17	St. Thomas & District Male Choir "Crescendo" Concert in United Church, **Kincardine,** Ont., at 7:30 p.m.
Oct. 20	Lini Grol speaks at the Burlington Public Library (Dutch Day), **Burlington,** Ont.
Oct. 21 - Nov. 11	Educational seminars on "anger" to be held Oct. 21, 28, Nov. 4, 11, led by Jan Anne Murray at Christian Counselling Services, **Toronto,** Ont. Sessions are from 7:30 till 9 p.m. Tuition $95.00. For info. call (416) 489-3350.
Oct. 22	Musical variety evening sponsored by Ontario Chr. Teachers' Assoc., from 7:30 - 9 p.m. in the auditorium of Redeemer College, **Ancaster,** Ont.
Oct. 23	Adoramus Maranatha Choir from Hamilton & York in concert in **Barrie,** Ont. Watch for announcements.
Oct. 24	Adoramus Maranatha Choir from Hamilton & York in concert in **Orangeville,** Ont. Watch for announcements.
Oct. 24	Netherlands Bazaar from 10 a.m. to 10 p.m. in Thornhill Community Centre, 7755 Bayview Ave., **Toronto,** Ont.
Oct. 24	1987 Holy Spirit Conference at Redeemer College, **Ancaster,** Ont. For info. contact Christian Communications Centre, P.O. Box 216, Station R, Toronto, ON M4G 3Z9 or phone (416) 890-3222.
Oct. 24	Reunion Voormalig Bataljon Friesland, **Vliegbasis Leeuwarden,** The Netherlands. For info. contact Jan De Vries, 2 White St., Apt. 315, **St. Catharines,** ON L2N 1Z2, or phone (416) 935-8266.
Oct. 24	25th anniversary celebration evening of Oshawa's Immanuel Christian School at 7 p.m. at Henry Street High School, **Whitby,** Ont. Oct. 25: Service of Praise with Rev. Henry De Bolster delivering kyenote; Oct. 26: Grandparents' Day; Oct. 28: open house. For info. call Shirley Verkuyl (416) 725-8812 or Wilma den Boer (416) 985-8278.
Nov. 3	Choir and organ concert by the O.C.M.A. directed by Leendert Kooij. Special guest organist: Klaas Jan Mulder. At 8 p.m. in Central Presb. Church (Charlton & Caroline), **Hamilton,** Ont.
Nov. 6	Choir and organ concert by Leendert Kooij's O.C.M.A. and organist Klaas Jan Mulder. At 8 p.m. in St. James Cathedral (Church St.), **Toronto,** Ont.
Nov. 7	Choir and organ concert by Leendert Kooij's O.C.M.A. and organist Klaas Jan Mulder. At 8 p.m. in George St. United Church, **Peterborough,** Ont.
Nov. 7	Sarnia Christian School Annual Bazaar and Auction, at 1273 Exmouth St., **Sarnia,** Ont. (afternoon and evening).
Nov. 7	Dedication of the famous REIl tracker-action pipe organ in the auditorium of Redeemer Colle[illegible]t. The two-manu[illegible], The Netherlands, will be playe[illegible] organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music. **"CANCELLED — ORGAN NOT READY"**
Nov. 14	Back to God Hour Rally at 7:30 p.m. in Redeemer College Auditorium, **Ancaster,** Ont. Dr. Joel Nederhood will speak on: "Free to Live."
Nov. 14	Fifth Annual All-Ontario Calvinette & Cadet Conference at Woodland Chr. Highschool, **Breslau,** Ont. For info. call Audrey Boersma (519) 237-3436.
Nov. 21	Back to God Hour Rally at 8 p.m. in St. George's Anglican Church, **Guelph,** Ont. Speaker: Rev. Bassam Madany. Music: Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.
Nov. 21	Arts & Crafts Festival at TDCH, **Woodbridge,** Ont.

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sponsored by

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featuring

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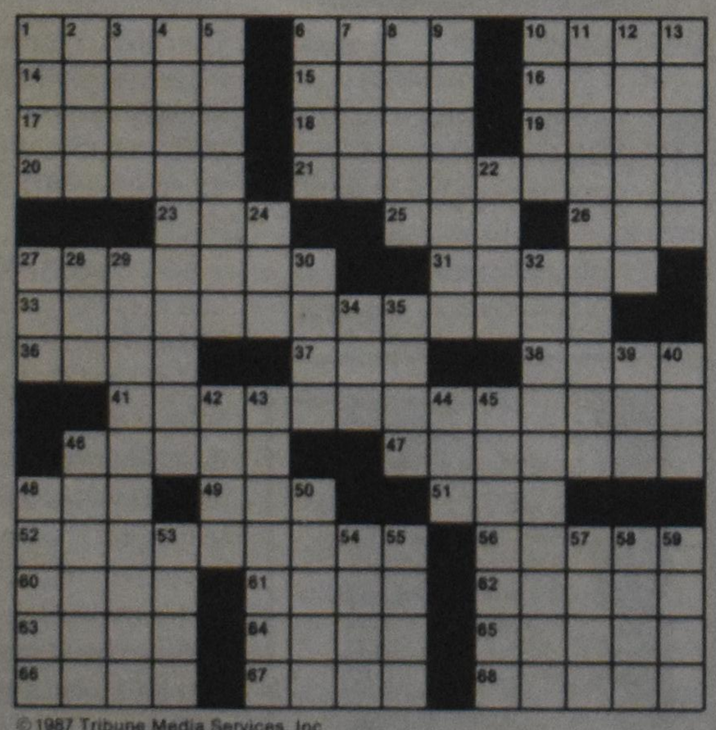
Weekly Crossword

by Frank Geary



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ACROSS
1 Can. peninsula
6 Explosive
10 NT book
14 "I saw — a-sailing ..."
15 City in Pa.
16 Worry
17 Ancient Celtic tribe
18 Lofty
19 First-rate
20 "— my boy!"
21 Musketeers' phrase
23 In what way?
25 — Mineo
26 Tease
27 Withdraws
31 Plums
33 Slogan by Morris (with 41A)
36 Author Ferber
37 Notable time
38 Arab VIP
41 See 33A
46 — of Troy
47 Motors
48 Spoil
49 Fits to a —
51 Conquered
52 End of 21A
56 Experiments
60 Leer
61 — blue
62 Moron
63 Price cut
64 Concerning
65 Ragout
66 QED word
67 Inquires
68 US president

DOWN
1 Pace
2 Author Sholem
3 Mets' stadium
4 — on the donkey (party game)
5 Incident
6 Key letter
7 Spoken
8 Factories
9 Ir. city
10 Long way off
11 "There was a —" (nursery rhyme start)
12 Becker's game
13 Charger
22 — podrida
24 Marry
27 Regret
28 Omega
29 Pumpkin coach passenger
30 Scandinavian: abbr.
32 Song in "Madame Butterfly"
34 Before to poets
35 Marquis de —
39 — de France
40 Literary initials
42 Turn down
43 Sluggishness
44 Comp. pt.
45 Constant user of "I"
46 Plane repair shed
48 Deer's cousin
50 Merits
53 Iambi
54 Lie in wait
55 Dregs
57 Window part
58 Large book
59 Agitate

Last Week's Puzzle

C	L	A	M	P	■	E	P	I	C	■	E	R	A	S
L	A	B	O	R	■	S	O	M	A	■	L	O	D	I
A	R	E	T	E	■	S	E	P	T	E	M	B	E	R
S	C	T	■	T	E	E	M	■	A	L	I	E	N	S
P	O	S	T	E	R	N	■	S	C	A	R	■	■	■
■	■	■	E	N	G	■	■	N	O	N	A	G	E	S
A	L	E	C	S	■	D	E	E	M	■	■	O	D	E
B	Y	T	H	E	R	U	D	E	B	R	I	D	G	E
B	R	A	■	■	O	N	E	R	■	E	S	S	E	D
R	E	L	A	P	S	E	■	■	U	S	E	■	■	■
■	■	■	P	R	E	S	■	P	R	I	E	S	T	S
T	O	B	O	O	T	■	E	O	N	S	■	T	A	T
E	M	U	L	A	T	O	R	S	■	T	R	I	T	E
R	O	L	L	■	E	R	I	S	■	E	E	L	E	R
N	O	I	O	■	S	A	M	E	■	D	O	E	R	S

FREE:

Did you know that you can publish a brief announcement of upcoming events **FREE** in C.C.'s calendar? Send your information to: Calendar of Events, Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.

Calvinist Contact reserves the right to edit all events items and/or refuse their publication. Items are published as space permits.

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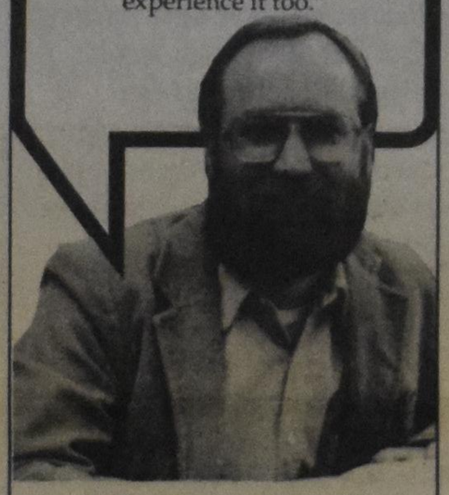

Dr. Lambert Zuidervaart,
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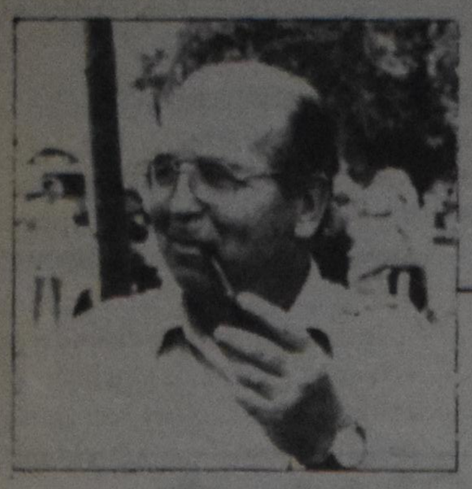
Due to unforeseen complications

the **anniversary celebrations have been postponed until April, 1988.**

Further information will follow.

Dutch



Kommentaar met en knipoog

Nachtelijke avonturen in Holland

Herman de Jong

Toen we dit jaar een paar weken in Holland waren logeerden we niet bij 'ons Moe.' Ze heeft een apartementje in de Zuiderflat te Groningen. Allemaal bejaarden. Voor haar 85 jaren is ze enorm flink, ondanks de "doezeligheid' die haar iets doet slingeren. Het probleem is de slaperij. Bejaardenflatjes zijn niet ingericht op gasten. Voor één of twee nachten is daar nog wel een mouw aan te passen, maar een vierweeks verblijf gaat eenvoudig niet. Velen uwer zullen hetzelfde ondervinden, dacht ik zo. Mijn vrouw en ik hebben daar een oplossing voor gevonden. Huisruil ... daarover meer later!

Vijf jaar geleden ging het nog. We waren vijf jaar jonger en zweefden dus ergens tussen jeugd en middelbare leeftijd. We sleepten eenvoudig een luchtig 10 cm. schuimrubber matras naar het halletje bij de voordeur en sliepen als rozen. Dat gaat nu niet meer. Onze lichamen worden geteisterd door rugpijnen en hoewel ik zelf ver van mager ben en naast het schuimrubber dus nog voldoende binnenvering zou moeten hebben, schreeuwen mijn botten toch moord en brand. We hebben daar in dat halletje trouwens wel gekke dingen meegemaakt ...

In Canada droom ik zelden. In Nederland des te meer. En wat men heel niet van iemand die nog geen vlieg dood kan slaan zou verwachten, mijn Hollandse dromen zijn bloeddorstig. Ik lig achter een dichte ligusterhaag met een mitrailleurtje, ergens in de Mesdagstraat te Groningen (omdat ik steeds maar weer over die ligusterhaag droomde, ben ik me op een goede dag gaan vergewissen of die haag er werkelijk was maar ik heb hem niet gevonden ... maar zo iets komt wel vaker voor als men droomt).

Natuurlijk schiet ik op muisgrauwe uniformen en omgekeerde nachtpotten. De Wehrmacht heeft de Kweekschool met de Bijbel in de Mesdagstraat bezet. Dat komt niet goed uit want ik word daar opgeleid tot onderwijzer (dromen houden ook geen rekening met de tijd, want ik was daar omstreeks de vijftiger jaren). Elke keer als een soldaat zijn hoofd om de voordeur van de Kweekschool steekt, schiet ik hem de helm van het hoofd. Het geratel van de mitrailleur trilt door tot mijn voeten ...

Naast het halletje, dat nauwelijks groot genoeg was voor onze matras, is de keuken. Moeder heeft daar haar centrifuge staan. Op de centrifuge een serveerblad met gebloemde theekopjes en schoteltjes. Een flinke voorraad. Als moeder in de Heerestraat een fijn theekopje ziet neemt ze het mee. Natuurlijk, je moet toch iets doen met al dat pensioensgeld, zegt ze dan!

Zo lig ik elke nacht met mijn voeten tegen die centrifuge. En elke nacht, als er weer een helm door de Mesdagstraat rolt, krijgt die centrifuge een geweldige trap. Het gevolg is dat de gebloemde theekopjes van hevige verontrusting in hun schoteltjes op en neer wippen. Dat maakt leuke muziek in de stille flat. Voor moeder is dat niet zo erg, die slaapt rustig want ze is wat dovig. Maar vrouwlief wordt daar wel wakker van en heel voorzichtig trekt ze me aan mijn neus en fluistert: "Hol toch op met schaiten jong, moakst Moe ook nog wakker" (onze nachtelijke conversaties zijn meestal in het dialect). We zijn toen maar andersom gaan liggen, zodat ik met de tenen tegen de klerenkastdeur lag.

Gelukkig was dit geen goedkope Canadese deur waar je zo maar met je vuist doorheen slaat. De ramp was niet te overzien geweest. Ja, het viel niet mee in dat halletje te slapen en te dromen ....

Ik herinner me een ander voorval. Zo gebeurde het eens dat ik midden in de nacht tien koppen koffie, twee glazen melk en drie Berenburgertjes kwijt moest. Gelukkig bevond zich de W.C. vlak naast het halletje. In Nederlandse bejaardentehuizen komen er op diverse plaatsen touwtjes uit het plafond schieten. Trekt men daaraan, dan weet de beheerder beneden dat er iets loos is. Ook heeft men touwtjes van het plafond bengelen om in slaapkamers lichten uit en aan te doen. Hoef je niet helemaal overend als je in bed leest.

Ik wankel dus naar de W.C. en trek aan het eerste het beste touwtje. Ik zag het ding hangen in het vage licht. Steden zijn 's nachts nooit helemaal donker. Een rood lampje floepte aan. Ik dacht meteen: nu zijn ze zo royaal in Nederland, waarom nu bekrimpen op een beetje licht. Enfin, in dat spooklicht verrichtte ik met enige nauwkeurigheid de bezigheid waarvoor ik gekomen was en ging fluks terug naar bed.

Als ik me goed herinner lagen we toen al andersom, want ik lag tegen de voordeur. Enige ogenblikken later hoor ik iemand aan de deur morrelen. Mijn vrouw, die gewoonlijk slaapt als een vleermuis, wordt wakker zodra ze iemand aan een voordeur hoort. Een leuke latente gewoonte die ze overhield van de tijd dat onze 'tussen big-en varken-' zonen laat in de nacht thuiskwamen van meisjes of andere nachtelijke avonturen. Ik verwachtte nu dan ook dat ze zou zuchten: gelukkig, die is ook weer heelhuids thuis. Maar ze duikt meteen onder de dekens want ze weet ogenblikkelijk dat dit niet haar huis is.

Nu ben ik nooit bang geweest. Ik schuif mijn 100 kilo wat dichter tegen de deur. Ofschoon mijn snel analytisch denken al heeft uitgevonden dat men op een tiende verdieping niet inbreekt — elke ervaren inbreker zal toch de eerste of tweede verdieping net zo leuk vinden — kan men toch nooit alles precies weten. Toch kan ik niet voorkomen dat de deur op een kiertje open gaat. Een hoofd kan daar niet door, wel een stem.

Een stem fluistert: O, liggen jullie weer in het halletje? Ik moet er wel even in, want je moeder heeft aan het touwtje getrokken. Zelfs met haar hoofd onder de dekens hoort mijn vrouw de schor-zachte stem van de zorgzame beheerder. Snel slaat ze de dekens terug en even snel is ze in moeders slaap/zitkamer. Per slot van rekening is ze gediplomeerd verpleegster. Nog terwijl ik bezig ben de matras te verschuiven zodat de beheerder zijn lange Friese lichaam door de deur kan schuiven, is ze alweer terug. "Ze ligt heerlijk rustig te slapen hoor."

Loos alarm? Maar dat kan niet volgens de beheerder. Iemand heeft aan het touwtje getrokken! Dan gaat mij een lichtje op! Ik trek de beheerder door de deur en in de gang leg ik hem uit wat er gebeurd is. De beheerder trekt me mee naar het balkonnetje; daar kunnen we tenminste hardop lachen ....

En zo besloten we om het dit jaar anders te doen.

Zonder touwtjes of matrassen. Huisruil leek de beste oplossing. Dus schreven we naar een zekere meneer De Ruiter in Drachten die een unieke huisruil-organizatie heeft opgezet. Hij noemde het "Uit-Thuis." Onder de rook van Groningen, dat leek ons wel wat. Overdag bij 'ons Moe' en 's nachts in een heerlijk ruime slaapkamer. Geen centrifuge aan je voeteneind en geen touwtjes uit het plafond. We kregen het voor elkaar! Maar daarover de volgende keer ....

Herman de Jong woont in Jordan Station, Ontario.

Het jagers reglement

- Het geweten van de jager bepaalt of hij goed met zijn omgeving en de daarin bestaande diersoorten kan omgaan, of deze voor de jacht bestemd zijn of niet.
- Een goede jager onderzoekt en kent de wetten van de natuur, en past die naar behoren toe.
- Jagers dienen te weten hoe zij met schietgeweer en pijl en boog moeten omspringen en dienen deze met overweging te gebruiken.
- Het gaat in de eerste plaats niet om de hoeveelheid wild, maar wèl om de kwaliteit en het niet misbruiken van zijn rechten.
- Hij moet ten alle tijden veiligheid in acht nemen; het wild een eerlijke kans geven en alle regels opvolgen.
- Hij zal zich verder niet op privé terrein begeven.
- Jagers met een goed geweten blijven trouw aan de bestaande reglementen.

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Pastoraat rond de doop

J.G. Arensman

In elke gemeente wordt min of meer regelmatig de doop bediend. In elke gemeente wordt de kerkeraad van tijd tot tijd dan ook geconfronteert met de vraag hoe op een verantwoorde wijze het "doopgesprek" met de ouders kan worden gehouden. Daartoe is kort geleden, onder bovenstaande titel, een "Handreiking voor het pastoraat" verschenen, waaruit ik u graag een en ander doorgeef. Niet alleen voor kerkeraadsleden, maar vooral ook voor (a.s.) ouders en andere gemeenteleden.

Doop — Verbond

God sluit met mensen een verbond. Wij mogen in de doop zien, dat mensen opgenomen zijn in dat verbond. God wil van Zijn kant de (verbonds) gemeenschap met mensen niet opgeven.

De doop bezegelt de liefde van God en Zijn trouw aan de mens. Hoe God dit heeft waargemaakt weten wij: Hij heeft Zijn Zoon gezonden en voor ons in de dood gegeven. Als wij dan ook in de naam van de Vader gedoopt worden betekent dit, dat God als een vader voor ons zorgen wil en met ons wil 'omgaan.' Dat wij in de naam van de Zoon worden gedoopt betekent dat Hij door zijn lijden en sterven ons "gewassen heeft van al onze zonden." Daarvan is de doop ook een teken en een stellige verzekering. En wij worden in de naam van de Heilige Geest gedoopt om ons te verzekeren: de Geest gaat het waar maken en doet het ons ervaren dat wij bij God behoren! Hij schenkt ons het geloof en maakt ons tot nieuwe mensen.

In de doop vieren wij dus Gods liefde, die niet in woorden te vatten is, maar wel in dit teken zichtbaar gemaakt wordt.

Geldt dit alles nu alleen voor gedoopte mensen? Nee, natuurlijk niet: wat God doet geldt voor alle mensen, maar aan de doop kun je zien wát God doet!

Doop — gemeente

Onze persoonlijke doop is ingebed in de doop van de gemeente. Samen vormen we een eenheid; samen heten we christenen. De doop is "inlijving" in de gemeente van Christus. Daarom vindt het dopen plaats in de eredienst, in het midden van de gemeente. De hele gemeente is getuige van de doop. Zowel zij, die zelf kinderen in de gemeente brengen of hebben gebracht, alsook zij, die tot hun verdriet kinderloos bleven, zullen medeverantwoordelijkheid dragen voor de geloofsopvoeding van de "kinderen der gemeente." Wij mogen voor elkaars kinderen zorgen!

De dopeling behoort niet alleen tot een gezin, maar met het gezin tot de gemeente van Christus. De doop is geen privé-aangelegenheid of slechts een familiefeest. Het is ook geen gebeurtenis voor de dopeling zelf alleen (als het maar gedoopt is; je kunt nooit weten; het moet toch ergens bij horen!). Dit individualisme is strijdig met het "gemeente van Christus" zijn. Doop en gemeente staan niet los van elkaar.

De verantwoordelijkheid voor de doop

De Here heeft ons de doop gegeven. Daarom moeten we er zorgvuldig mee omgaan. Zonder geloof in die Heer, is dopen een lege vorm. Vandaar dat de eerste drie vragen bij de doop ook vragen naar het geloof (van de ouders) in de drie-enige God in wiens naam de doop bediend wordt.

Er is maar één doop. De geldigheid van de doop is niet afhankelijk van de vraag binnen welk kerkgenootschap de doop wordt bediend. Wel moet de doop bediend zijn met water, en door iemand die in de kerkelijke gemeenschap daartoe de bevoegdheid heeft. En uiteraard geschiedt zij in de Naam van de Vader, de Zoon en de Heilige Geest.

Bij voorkeur vindt de bediening van de doop plaats in de (wijk) gemeente, waartoe de doopouders behoren. Ouders, die toch buiten de eigen (wijk) gemeente hun kind ten doop willen houden, maken dit kenbaar aan de eigen (wijk) predikant en/of kerkeraad.

De verantwoordelijkheid voor de bediening van de doop ligt bij de kerkeraad en de ouders. De kerkeraad heeft tot taak, de ouders te vertellen over de betekenis van de doop. Er zal met de ouders gesproken worden over wat zij zelf belijden en over wat zij in het midden van de gemeente zullen beloven, namelijk: dat zij hun kind zo zullen opvoeden, dat het de doop leert verstaan en daardoor zelf Christus gaat belijden. Daarom kan er gesproken worden over de geloofsopvoeding van het kind; want mede door de opvoeding kan het kind komen tot het zelf leren geloven en belijden. Als de ouders zelf God belijden in woord en daad, als ze zelf een (mee)levend deel uitmaken van de gemeente, dan zal dit medebepalend kunnen zijn voor het "leren geloven" van de opgroeiende kinderen.

Wanneer slechts één ouder belijdt te geloven en te kennen heeft gegeven het kind te willen laten dopen, is het eerlijk om dan de andere ouder wezenlijk bij de doop te betrekken? Dat kan door hem/haar een vraag te stellen (in het midden van de gemeente) of hij/zij de partner ruimte zal geven de doopbelofte na te komen, bijv.: "Stemt u van harte in met een christelijke opvoeding van uw kind?" Op dit "ja" is men dan ook aan te spreken!

Geloofsopvoeding

Van belang is, dat het kind door het gezin en de gemeente opgevoed wordt naar Christus en zijn gemeente toe. Daarom zal het in het "doopgesprek" ook gaan over de wijze waarop men elkaar daarbij behulpzaam kan zijn. Onderwerpen als kindernevendienst, kinderbijbels, het zingen en bidden mogen aan de orde komen. We mogen elkaar er op wijzen, dat we de kinderen moeten leren "vieren." Het feestelijk element van het "vieren van ons geloof" wordt nog wel eens vergeten in de opvoeding. Het is van belang, dat de kinderen christenen zullen worden, die zich in hun Heer verheugen!

De doop krijgt gestalte in het leven van jongeren, als zij zelf "met hart en mond en handen" gaan belijden. Gezin en gemeente moeten de jongeren hierbij helpen. Ze zullen daartoe voldoende ruimte moeten krijgen om te ontdekken wat het betekent in deze tijd christen te zijn. En ook, hoe daar inhoudelijk vorm aan gegeven kan worden! Hun vragen zullen dan ook serieus genomen moeten worden en alle aandacht krijgen. Het zal medebepalend zijn voor hun "doen van openbare belijdenis" en het op die manier JA zeggen tegen de eigen plaats in het Verbond van God met mensen. Hierbij moeten we wel in het oog houden, dat BELIJDEN een voortdurend proces is en meer omvat dan éénmaal belijdenis doen.

Indien één van beide ouders nog geen belijdenis van het geloof aflegde, is het zeer goed mogelijk hem/haar gericht uit te nodigen voor de belijdeniscatechese. Als je "ja" zegt tegen de doop van je kind, moet het toch ook mogelijk zijn je eigen doop te beamen?

Parkeer bonnen:
Waarom U zich niet langer kunt veroorloven, deze niet te betalen.

Sorry, maar helaas is het niet langer mogelijk deze overtredingen in Uw handschoenenkastje te verstoppen.

Er is namenlijk een nieuwe wet die voorschrijft dat als U de boete niet betaalt, mits U grond heeft, de reden hiervoor, voor een gerechtshof te verklaren, Uw auto registratie-vergunning niet vernieuwd wordt.

De keuze is aan U. Eénvoudiger kan het niet.

Zodra U een parkeerbon krijgt, weet U onmiddellijk of de lokale gemeente deze nieuwe wetgeving heeft geaccepteerd. Uw keuze mogelijkheden staan duidelijk vermeldt op de overtreding. Alle gemeenten zullen deze nieuwe wet in het jaar 1989 gaan vervolgen.

Voor verdere informatie kunt U zich wenden tot:
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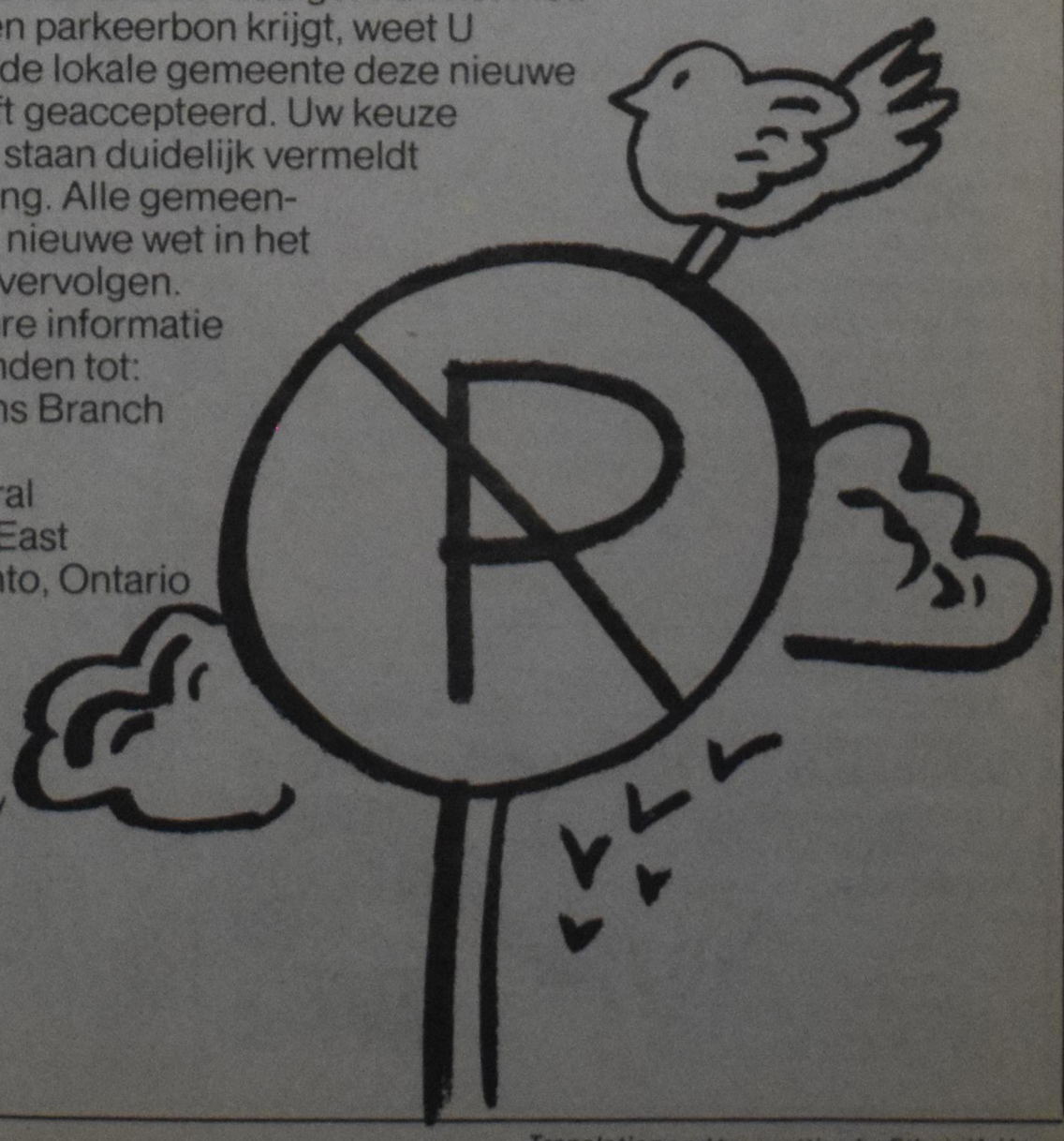

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Books/Meditation

Robert VanderVennen, book review editor

Friends of God

Wayne Brouwer

Constantly in prayer

"They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers." **(Acts 1:14)**

A ship crossing the Atlantic ran into a terrible storm, and one of the women on board anxiously asked the captain if there was any danger. "No, madam," he replied, "not yet. The sailors are still swearing, but if they start to pray, put on your life-belt!"

Desperation or magic?

In some ways prayer is the great leveler of humanity. In an age of many beliefs, and tentative beliefs, and probable beliefs, and self-confident "no-beliefs," prayer has become either the common expression of our religionless spirituality, or the last cry of our hopeless and focusless desperation. A cartoon in *Saturday Review* shows a little boy in pajamas kneeling at his bedside, shouting to his parents, "I'm going to say my prayers. Anyone want anything?"

Prayer for some is heaven's tollfree 800 request number; for others it is the crossing of oneself, like the World Series baseball player at bat, trying literally and metaphorically to cover all the bases. A student who drifts through a semester without really studying spends the night before finals half cramming, half begging the magic of a suddenly important deity. One wit, toying with a familiar proverb, has described many of our traumatic prayers as "putting all your begs in one ask-it!"

Where constant prayer begins

So the scene in Jerusalem for the 10 days before Pentecost is hard to understand in our modern society. A poll of *Calvinist Contact* readers would not likely identify many who can honestly claim to be "constantly in prayer." John Calvin himself acknowledged that the daily demands of our duties, and the subtle sleepiness of sin, causes us to "grow dull and stupid toward our miseries," till only the grace of our watchful Father sustains our prayerless lives.

William Temple wrote, "When you stop praying, coincidences stop." His insight reflects C.S. Lewis' reminder that "God is a father, not a senile uncle." And there is the start of a life that rests in the supporting strength of constant prayer. For only when we stop treating God like a Christmas-time Santa Claus dispensing toys that break on Boxing Day, and return to a delight in ongoing friendship with Him, will we view prayer as "the Christian's vital breath, the Christian's native air."

Deeper prayer

In his book *The Meaning of Being a Christian*, Harry Emerson Fosdick wrote: "When through experience of sin or sorrow, or through hard practical struggle, we come to a real maturity, we always tend to grow out of crying to God, 'Give me ...' and into the deeper prayer, 'Make me ...' In a word, we cease valuing God merely because of the things He may give, and we come into the love of God himself and the desire to be made over by him."

Such prayers are not completed in one minute nor five. In fact, they seem to linger on during the waking hours of the day as life itself becomes a dialogue with God. And then the Pentecostal outpouring of God's Spirit is as natural as the joy of greeting a supportive friend.

Wayne Brouwer is a pastor of the First Christian Reformed Church in London, Ontario.

Missions

God in the city

A Clarified Vision for Urban Mission, by Harvie M. Conn. Grand Rapids: Zondervan, 1987. Paperback, 240 pages, $14.25. Reviewed by Eugene Rubingh, Director of Ministries, International Bible Society.

Our heads are full of stereotypes about cities. In cities, we believe, people become statistics bereft of their roots and relationships. Neighbours pass one another wordlessly in the hallways of huge and uninviting apartment buildings. The urban world grows impersonal, its inhabitants anonymous.

Or try this: the city is full of crime, teeming with people who are shiftless and on the lam. Our Calvinist work ethic tends to instil in us the idea that God blesses those who work hard. But the cities are full of the destitute. Therefore only one conclusion is possible: cities are a place of sloth and laziness.

Still another stereotype proclaims that God is harder to find in the city than the verdant countryside. Out among the hills, beside the brook, under the stars, we consider God and find him near. But the city seems to make him unnecessary and distant. In the city, after all, one depends on the store, the factory, the printing press, not on the soil or the sky. Diesels roar, neon lights glare, harlots beckon, traffic never ends. There is no time or need to pay attention to Jesus.

Harvie Conn sets out to demolish these stereotypes. They are, he asserts, simply constructs of the middle class, generalizations made about the marginalized and the poor by educated outsiders.

Dispelling stereotypes

Take, for example, the idea of depersonalization. Urban life dehumanizes, it is said, and leaves people without nurturing webs of relationships. While this may be very true of a relatively small middle class, the vast majority of the city's poor help one another daily and share burdens and joys. Ethnic ghettoes re-form in the cities, full of the babble and pathos of the human drama played out in full view of everyone. Far from decrying their anonymity, many would love a bit more privacy.

Indeed, crime abounds in the city, but our stereotype features only blue-collar crime, violent crime, crime in the street. The law forbids white-collar crime, too, crime conducted by cheating financiers, tax evaders, and elegant swindlers. But the prisons are full of the perpetrators of street crime. People in the inner city often comment on this selective enforcement of the law, an enforcement which concentrates on one kind of lawbreaker, the noisy one, often herself a victim of white-collar exploitation. There is likely no less crime in the cushy offices of suburbia, but it's harder to track and its practitioners have clout and can buy smooth lawyers.

Is it true that the children of the city long for open fields and ache for the silence of the hillside? Sometimes. Generally, though, they know where the action is, and after a while they want to get back to the sounds, movement and excitement of the city.

Relief from squalor should not be confused with relief from the pulsating heartbeat of the city itself.

When Christians flee the cities

Thus Conn relentlessly explodes the myths that have grown up about the city. They have endlessly excused our anti-urban prejudice and aided the church as she fled to suburbia. The misery of the marginalized and exploited is gut-wrenching indeed and we are not guiltless, says Conn.

In the minds of those heaped up in inner cities, the church is often identified with the middle class and with the ethics of success of Amway. Urban evangelists have to swim upstream, first facing the trauma of life in the ghetto, and secondly, the annoyance of the suburban churches seeking "fulfillment" and "the abundant life in Christ." No wonder these evangelists burn out.

Conn pleads that we accept the passed-by peoples of the inner cities as truly one of the unreached peoples. Here is the emergent major mission "field" of tomorrow's world, a grid of city blocks.

To meet the powerful forces of the city, the "system," it is simply crucial that the churches stop being interested only in their own little chapel programs and turfs. Our divisions and petty competitions may form Satan's greatest asset in the city. The banks, the health-care system, the priorities of city hall, cannot be changed by one church or even by one denomination. Yet together as Christians we would have incredible clout. Only as we learn to network in the name of the King, will we see the Kingdom come.

History opened in a garden, but it will culminate in a city, the New Jerusalem of Revelation. History is the record of humanity's trek cityward, which in our century has finally become the most massive migration mankind has ever known. When the century opened, 14 per cent of us lived in cities; when it closes, 55 per cent of us will be urban. Two thousand a day pour into Bogota, Mexico City, and Bombay, day after day, year upon year. These restless ones, seeking opportunity, often do not realize their own spiritual destitution. Yet the cityscape is not a dismal grey. It is rather a medley of lights and colours, depending on your point of view. It is, in fact, brim full of matchless possibility for mission. As Conn so powerfully shows, we must, and with the empowerment of the Holy Spirit, we can proclaim and live out the message that in the cities, too, our God reigns!

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